

A
S E R M O N

Preached in the PARISH-CHURCH of

Christ-Church, LONDON,

On *Thursday* MAY the 1st, 1755:

BEING THE TIME

Of the YEARLY MEETING of
the CHILDREN Educated in the CHARITY-
SCHOOLS, in and about the Cities of *London*
and *Westminster*.

By the Right Reverend Father in GOD,

THOMAS ^{*Hayler*} Lord Bishop of NORWICH.

*Published at the Request of the Gentlemen concerned
in the said CHARITY.*

To which is annexed,

An ACCOUNT of

The Society for promoting Christian Knowledge.

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3 E R M O N

Christ Church London

On Thursday May the 14th 1852

OF THE YEARLY MEETING OF

the Church of England in the City of London



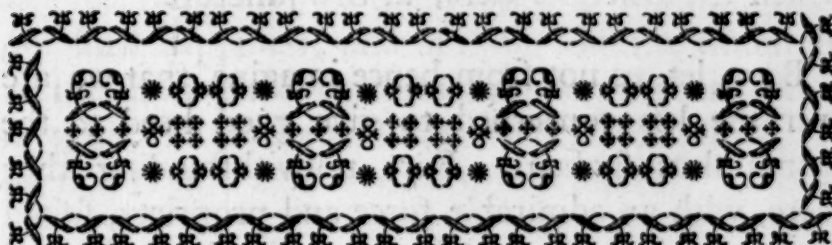
THOMAS

of the City of London

in the City of London

LONDON

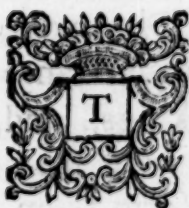
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St MATTHEW XVIII. 10, 11.

Take heed that ye despise not one of these little ones : for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven.

For the Son of man is come to save that which was lost. / 5 /



HIS passage stands in the midst of a Discourse personally and peculiarly directed by our Saviour to his own disciples, who were then assembled about him, apart from the multitude. And the Caution, which he here gives them with so solemn an earnestness, was not only adapted to

the occasion upon which it was introduced; but it hath also a special reference to the state of mind in which the Disciples were, at this juncture.

BUT let us not from hence imagine, that we are ever the less concerned to give good heed to the words thus spoken. For, notwithstanding they were, with an admirable force and propriety, suited to the particular exigencies of those who first heard them from our Saviour's own mouth; they convey, and were designed to convey, a general instruction to all, and were to this intent recorded in the gospel.

INDEED, the warnings of Christ are not to be considered like those admonitions which pass between men; and by which they express their mutual regard and friendship for one another. For these, however well-meant, are often ill-timed, or ill-founded: or, if they happen to be both just and pertinent, the use of them may not reach far beyond the person whose immediate benefit we had in our view. But our Saviour's are the warnings of a heavenly Teacher, who *knew what was in man*. The common infirmities of human nature were their object. They were built upon an intimate and thorough acquaintance with the secret bent, the hidden workings, and reigning passions of the heart: and they were mercifully and wisely directed to check and reform them. They were always administered by this divine unerring Instructor, at the fittest season, and in the properest

pereft manner, fo as to let us into a true knowledge of ourfelves, of our dangers, and of our frailties; but more efpecially of thofe dangers, which threaten our final happinefs; and of thofe frailties, which divert us from purfuing the only means that can fecure it to us in a future and better world, of which He opened to us a clear and certain profpect.

THEY have all this uniform tendency: but as each of them hath fome one particular failing of ours for its immediate object, according to the exigency of the occafion by which it was fuggested; each hath an original meaning, which constitutes its true force and propriety; and alfo a popular fenfe, which lies level to every capacity, and fits it for general ufe: and this original meaning, in moft of them, is fo far from clafhing with the popular conftruction, that, when it is opened, it ferves to communicate to it an additional weight and efficacy.

THUS, as to the caution in the text, if we take it in the moft obvious and popular conftruction of the words, without enquiring, at prefent, who the *little ones* were whom our Saviour fo earneftly cautioned his Difciples *not to defpife*; and upon what fpecial ground or reafon it was neceffary to lay them under fo folemn an injunction; it is evidently levelled at a temper that inclined them *to think more highly of themfelves than they ought to think*, and *to defpife others*: and the fame kind of temper muft have

have the same sort of effect upon us, and often lead us to overlook those, whose necessities call for our compassion and relief; or whose helpless innocence it is our duty to protect, and our praise to imitate. It is needless to prove that such a temper as this, is directly opposite to that meek benevolent frame of mind, which is recommended and inculcated in almost every page of the gospel: and he must be an utter stranger to himself, and never have called his own ways to remembrance, who wants to be told; that, in this respect, amidst the temptations that surround, and the sins that do so easily beset us, we all offend; and are more or less liable to be misled by this selfish aspiring disposition.

BUT were the chosen followers and constant hearers of the meek and lowly Jesus, in any period of their Discipleship, subject to be elated by ambition, or contracted by selfishness? They certainly were: and I shall in its proper place shew you what it was, that thus over-ruled, for a time, the natural goodness of their honest benevolent hearts.

HOWEVER, they being men of like passions with us, we ought not to wonder that they were not exempt from failings: and we should reflect, that we cannot shelter ourselves under their example, if we do not copy them in their subsequent behaviour. *For they erred, only for a season, not knowing the scripture, nor the purpose of God:* and the same evidence, which

which *opened their understanding*, immediately *renewed a right spirit within them*. Now the whole of that evidence, which wrought in them a thorough reformation of mind and temper, hath been transmitted down to us in the Gospel: and we should resent it as an injurious reproach, to have it said or supposed, that we were unacquainted with the moral spiritual nature of that dispensation of *grace and truth which came through Jesus Christ*. And yet do we not, in too many instances, act as if we had nothing to hope or to fear, beyond the present life, from Him in whom we profess to believe, as *the Author of eternal salvation?*

You see, from this general view of the caution in the text, how strongly we are enjoined by it to beware of that temper which is the bane of all Charity; as it confines our thoughts and our affections to the things of this world, and to ourselves: and, in the same proportion, deadens our concern for the present happiness, or future welfare of others.

BUT to bring the Caution home to the design of this meeting, and to apply it with more force to the case of these Poor Children, it will be necessary to clear up the original propriety of this monition, as personally directed to the disciples, and exactly adapted to the state of mind in which they then were.— This will oblige us to look into the seemingly dark exceptionable part of their character; but it will
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also open and exhibit the whole of it to us in a more illustrious light; and serve to render it still more exemplary and instructive.

WHAT we know concerning their infirmities, we learn from themselves. They minutely record those many apposite representations, and familiar allusions, by which their heavenly Master laboured from time to time, during the course of his ministry, to let them, by degrees, into a right apprehension of the end for which he came into the world: and they open to us their own blindness of heart, and their obstinacy in resisting the truth, with the same unaffected simplicity, with which they relate the miracles by which the truth was established.

THIS argues an integrity which had nothing to conceal or to fear. It could only spring from a full assurance that their cause, being the cause of God, could not suffer by their personal faults or imperfections: and it fixes their veracity, as historians, and the Credit of the gospel-history, upon a rock that cannot be shaken.

WE are so habituated to consider these extraordinary persons, as acting in the capacity of Evangelists and Apostles, whom the *Spirit of truth* led into *all truth*, and the Son of God, when he had vanquished *the last enemy that is to be subdued*, commissioned and qualified to teach all nations; that we
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are apt to forget what manner of men they were before they were thus qualified from above, to sustain this arduous task : especially as, soon after this, we find them *preaching every where the kingdom of God, with a mouth and a wisdom which all their adversaries could not gainsay or resist.*

BUT they were not in this enlightened state of mind, when our Saviour warned them *not to despise little ones.* For then they did not so much as know what this *kingdom of God* meant. Indeed they were so grossly mistaken concerning it, that they thought it was a mere temporal kingdom, to be erected by Jesus, whose disciples they were by his own free choice, in preference to the rest of their Countrymen. Was it not natural for men, so circumstanced, to expect, that they, who had followed him in adversity, should be his principal favourites, and be advanced to the first posts of honour and dignity, when he himself was cloathed with royalty and dominion? They did expect it with impatience : and they must have been more than men, if they had not been, as they were, elated with ambition.

HERE then you have an instance of worldly ambition, perfectly singular in its kind ; and, in every respect, as pardonable and as innocent, as imagination itself can suppose any mere worldly ambition to be. For it could lead the disciples into no breach of faith, no violation of duty, in order to gratify

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it. One such step would have destroyed all their hopes, and their pretensions to superiority. For under the reign of the Messiah, the distinguishing glory of which the Scriptures had declared it to be, that *in his Days the Righteous should flourish*; no one could hope to rise to greatness, who did not excel in goodness. And yet what were the effects, even of such an ambition as this, upon the honest upright minds of the disciples? It had very malignant ones. For, in the first place, it not only destroyed their relish for those heavenly truths, which Jesus was perpetually communicating and inculcating to them, with all the amiable condescension of divine wisdom: but it absolutely disqualified the disciples from comprehending those truths: for every saying of his, which they could not reconcile with prejudices riveted upon them by education, and justified, as they thought, by the sanction of a divine authority, was unintelligible to them. And the gospel expressly takes notice, *that they understood none of these sayings, for they were hid from their eyes.*

FURTHER, it not only darkened their understandings, but soured their temper; and made them behave, in some instances, in a manner not easy to be accounted for, if we do not attend to the proper cause of such behaviour. Being misled by a fundamental error, they referred almost every thing to a false standard: and whatever did not agree with that standard, was, in their judgment, wrong and blameable.

able. Hence it was, that *they rebuked those who brought little children to our Saviour, that he might lay his hands upon them and bless them.* For notwithstanding those who brought the Children, testified by this, their reverence for Jesus as a holy and good man, whose *Prayer, or Blessing, would avail much,* the disciples thought they put him upon an employment beneath the majesty of his character, who was upon the point of ascending the throne of *David*; and *restoring the kingdom to Israel,* by an exertion of the same power, with which he had restored eyes to the blind, feet to the lame, and life to the dead.

BUT this ambition was productive of Consequences still less justifiable. By breeding competitions, and exciting mutual jealousies amongst them, it disturbed that reciprocal Harmony of affection which ought to have subsisted between those, whom our Saviour had so often told, that their *having Love one towards another,* was the mark by which *all men should know them to be his disciples.*

ONLY one of them could be the greatest; and, each desiring to be so, they were constantly disputing among themselves to whose lot this envied mark of preeminence would fall. Upon this single point all their disputes turned: and, as they could not determine what depended upon the voluntary determination of their Master; and grew more impatient, as

they supposed the day of their greatness was now nigh, even at the doors, they ventured to put the question to Jesus himself. But, being afraid to put it in terms that carried a direct reference to themselves, they asked him only in general, *Who is the greatest in the kingdom of heaven?* Our Saviour, instead of returning an answer to solve the doubt, gave them one which admonished them of the mistake in which both the question and the doubt were founded. *He called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven: whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven.*

HERE the command to *become as little children*, i. e. to endeavour to resemble children in the purity of their heart, the humility of their temper, and the inoffensiveness of their behaviour, is laid on all Christians in general; and such as conform to this command, are immediately after, in allusion to this circumstance, marked out and recommended by our Saviour under the endearing expressive appellation of *little ones*. And the whole passage, as to the true scope and meaning of it, appears to us, who now hear or read it, to be no less plain and familiar than it is strong and pertinent: for, by the just and striking image of a Child, it exhibits to our very senses, the great end and design of Christianity, as uniformly tending to cultivate in us that meek spirit of inno-

innocence and simplicity, which is the peculiar ornament of childhood : and which will most effectually recommend us to the favour of God and man, through every subsequent period of life.

BUT we are not to infer, that because the sense and meaning of this answer, which our Saviour returned to the question put to him by his disciples, is plain and familiar to us, that it was so to them. It might mortify their pride ; but it could not, at that time, either clear up the doubt, or remove the prejudices under which they laboured ; and under which they were providentially permitted to labour, till they were convinced by that evidence, upon which the faith of the world is founded, and against which *the Gates of Hell will never prevail*. All they probably understood by it, was, that they were mistaken as to the kingdom they had so long expected ; which now seemed to vanish and be done away, with all their expectations of being great in it when it came. For could they then suspect, that the *kingdom of God*, into which no one could enter, who did not become as a little Child, was actually *in them* ? That this kingdom had its seat in the heart, of which it was to take possession by a silent and unobserved progress ; and was truly established there, when the passions and appetites were become subject to the dictates of reason, and every thought, that exalted itself against the knowledge of God, was brought into captivity to the obedience of Christ ?

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WHAT immediately follows in this Discourse of Jesus, that *whoever received one of those little ones in his name, received him*; and *whoever offended one of them, would be in a more terrible condition than if a mill-stone were hanged about his neck, and that he were drowned in the depth of the sea.*—His denouncing *wo upon the world because of offences*, which he foresaw would certainly come by means of his bitter sufferings and ignominious death. — His declaring that the prejudices from whence those offences were to arise, would get such fast hold of the mind, as to seem almost as much a part of it as any limb is a part of the body to which it belongs.—His illustrating the pain which would attend the violent separation of these darling errors from the mind, by the anguish that is felt upon *cutting off a hand or a foot, or plucking out an eye, and casting it from us.* — His further shewing the necessity of our undergoing this moral amputation of prejudices, thus intimately incorporated with ourselves; and, at the same time, inconsistent with the pursuit or attainment of our final happiness, by telling them, that *it is better to enter into life halt or maimed, than having two hands, and two feet, to be cast into everlasting fire.* — I say, all these alarming figurative representations of the truth, which the disciples were not then qualified to have nakedly laid before them, must have heightened their astonishment, and excited in them an inward contempt of the child that was standing in the midst of them. For we cannot doubt

doubt but they were moved with disdain, that a mere child, not able yet to discern between good and evil, and wanting the guidance and direction of others, should be proposed to them as their guide or pattern.

OUR Saviour, discerning what they thought, and signified perhaps by their looks or gestures, immediately turned his discourse to the Point, upon which, in their present temper of mind, they judged thus wrongly: and, concerning which, it was so seasonable and necessary to rectify their judgment: and still retaining the terms *little ones*, but applying them, in their proper literal sense, to children, went on speaking to them in the words of the text; *Take heed, that ye despise not one of these little ones: for I say unto you, that in heaven their angels do always behold the face of my father which is in heaven. For the Son of man is come to save that which was lost.*

THE original meaning then, and primary purport of our Saviour in this monition, was to inculcate a religious regard for Children. And the motives, by which he presses this regard upon us, are not only of themselves very awful and affecting, but they have moreover, in his application of them, a force and significancy which no other monitor could impart to them. He *came down from heaven, knew the Father even as he was known by him*, and could therefore declare the secret invisible agency of divine
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providence, with the same certainty with which an historian relates a matter of fact to which he had been an eye-witness. And by adding, as he does in the following verse, that he, *the Son of man*, came to *save that which was lost*; he in effect tells us, that, in guarding children from the spiritual dangers which lie in wait for these our innocent helpless fellow-creatures, we both copy the example of those *ministering spirits*, who are employed by God to minister unto them: and that we at the same time promote the end for which God sent his only begotten Son into the world, to prevent, so far as infinite wisdom and goodness could interpose to prevent, *one of these little ones from perishing*.

You see from this natural construction of the text, that the Redeemer of mankind considered children in that light in which Christianity requires us to consider them, as frail immortal Beings, born into the world by God's appointment, in order to be placed in a hazardous state of trial; and as yet not only ignorant that their final happiness or misery will soon depend upon their own behaviour; but withal utterly unable, without the foresight and help of others, to make any provision for themselves beforehand, that they may be prepared to meet the day of trial, which is coming so fast upon them.

UPON this account it is that the Father of mercies watches over Children with a peculiar care. And
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for the same reasons of kindness and compassion, all earthly parents are laid under a sacred obligation to be vigilant in providing for the future eternal welfare of their own children, by instilling into their tender teachable minds, just notions of religion, and plain practical rules of Virtue, to govern and regulate their conduct through life. That being thus *trained up from their childhood in the way in which they should go*, they may *not depart from it*, when they are no longer under tutors ; and have the most important of all trusts committed to them, the care of themselves and their own immortal happiness.

UPON this immoveable foundation the duty of teaching children betimes, what is necessary to salvation, stands : and it is here recommended to us by the express authority of Christ himself, with the whole weight of the christian revelation. Indeed it is a duty of universal extent, and productive of the greatest good ; the faithful discharge of it is the noblest office, and truest exertion of parental love and tenderness ; and, whenever the parents themselves, through indigence, or any other incapacity, are disabled from discharging it, all *who name the name of Christ*, are, or ought to be, reminded by it, that they will not act in a manner *worthy of the vocation with which they are called*, if they do not, as they have opportunity, take pity upon such children, who have *one Lord, one baptism* with themselves ; and yet per-

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haps never once heard who their Lord is, in whose name they were baptized.

THE distinctions of high and low, rich and poor, create no difference in this case. For all children, in the estimation of their heavenly Father, and with regard to a future world, whatever be their rank or condition in this, are circumstanced alike, and stand upon a footing of equality. The child of the beggar, covered with rags, and pinched with hunger, hath as good a title to *the inheritance which fadeth not away, eternal in the heavens*, as if he had been born of parents *cloathed in purple and faring sumptuously every day*. And it is not more absurd, or more inhuman, to assert, that such a poor child ought not to enjoy the same common light of the sun, or breath the same common air, with the children of the rich and the great; than it is repugnant to reason and humanity, to exclude him from the knowledge and light of the gospel, and condemn him to *walk on in darkness, and the shadow of death*, upon account of his poverty and meanness.

WHAT reason and humanity dictate to every serious good-natured mind, concerning the melancholy situation of such children, and the relief due to them, the spirit of Christianity inspired good men to put in practice; and to project a regular plan of charity for preventing those pitiable multitudes from being *starved for lack of knowledge*, no less than for want of bread.

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UPON this scheme of Christian compassion and benevolence, these schools were instituted: and, by this circumstance, they are properly distinguished from those other institutions of charity, whose immediate object it is to feed the hungry, cloath the naked, or heal the sick. For in these schools, tho' bodily wants also are supplied, the good of the soul is regarded in the first place. And it was their original design, and hath been their constant effect, to spread and preserve, in no small degree, a practical sense of religion and virtue amongst the lowest of the people.

I SHALL now, as briefly as I can, state to You the distinguishing excellence of this branch of charity: and, that you may be more clearly convinced of that excellence, I shall consider how beneficial it is both to the children, and to the community. For by this method of recommending these schools, it will appear, that they are of service to the public, in a civil view; because they are so eminently serviceable to the children, in a religious one. And this alone will be sufficient to obviate most of the objections that have been made to them, without entering into a minute examination of the objections themselves.

Now the truest friends and most zealous encouragers of *these Schools*, who have *understanding* as well as zeal in *the way of godliness*, will readily admit, that

any scheme of charity for educating the children of the poor, however it may proceed from a real Christian spirit of compassion towards the children, and a laudable intention of promoting the interest of religion, stands liable to an unanswerable objection, if, in the original plan or subsequent management of such scheme, it directly and manifestly tends to disturb and unsettle that regular subordination of persons one to another, according to their respective ranks and conditions, in which Society is founded; and without which, no Government can be carried on, or subsist. For the distinctions of high and low, rich and poor, which form this subordination, arising in the natural course of things, are in reality the ordinance of that superintending care, by which the natural course of things is directed: and ought therefore, in strict propriety, to be referred to the special appointment of God himself, who is, in this view, set forth to us in sacred writ, as *the maker both of the poor and of the rich.*

IN consequence of this providential disposition, by which men thus differ from one another in their external circumstances; persons are provided, through all the several gradations of society, for discharging all the manifold offices which are respectively requisite for the well-being and support of society. And the punctual discharge of the lowest of these offices, is as needful as that of the highest and most important. There must be drudges to labour (*beavers of wood,*

wood, and drawers of water, the scripture files them) as well as counsellors to direct, and rulers to preside: and the former, no less than the latter, maintain the state of the world; nor, without them, could a city be inhabited. As in the human body the uncomely parts, upon account of their fitness and necessity for supporting the whole structure, have, in the eye of reason, more abundant comeliness than even those ornamental finishings of divine art, which serve chiefly to add grace and beauty to this vital complicated system.

To which of these classes we belong, especially as to the more inferior ones, our birth determines. For that declares our situation in the community; and of course points out in general, how we ought to be educated, that we may be able to fulfil the duties of the *vocation*, whatever it be, *to which we are thus called of God.*

Now this general rule is subject to the least variation, and allows of the least latitude in the case of the children of the poor. These *we have always with us*: and they are so numerous, that however inconsiderable a poor child, singly taken, may appear; the collective body of these children makes up the bulk of the common people. And as they grow up, and act a right or wrong part in society, they increase or lessen the internal strength of Government, and
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greatly contribute to the disturbance or preservation of public peace and order.

All men are born to labour in some shape or other, as the sparks fly upward. But these poor children are born to be daily labourers, and, for the most part, to earn their bread by the sweat of their brow. It is evident then, that if such children are, by charity, brought up in a manner that is only proper to qualify them for a rank, to which they ought not to aspire; and that, consequently, tends to disqualify them for the occupations of that mean, laborious station, in which they will most probably be obliged to continue; such a charity would, in reality, be injurious both to the children and to the community.

I HAVE purposely stated in its full strength the only consideration of weight from whence any material objection can be urged against these schools. And I have done so because the objectors to them have laboured to colour over the real ground of their dislike to these Christian institutions, by a pretended zeal and solicitude for the civil interest and welfare of the state. Indeed they have not omitted any artifice of misrepresentation, from this plausible topic, to insinuate prejudices against them; and induce the real friends of religion, and of these schools, to become cold or indifferent about the success and enlargement of this excellent, unexceptionable branch of charity.

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THUS they have not scrupled to charge upon these useful seminaries of virtue and industry, the scarcity of hands proper for carrying on agriculture, and the meaner trades and occupations; when that scarcity is truly to be ascribed to the excessive luxury of the age, and to the number of idle attendants that swarm in the houses, and crowd the equipages of the Great. They have even ventured to make it an exception against these schools, because in them the poor children are taught to read and write, and keep a just and honest account of their own little affairs. Whereas, without the first of these low and necessary accomplishments, vast multitudes, in this free enlightened protestant country, would be as much debarred the use of the Bible, as they could be, under the most bigotted popish government: and, in fact, stand as much exposed to the danger of being seduced to popery by those, whose constant business it is to seek out and to pervert ignorant Protestants.

SUCH cavils as these deserve no notice: for they prove nothing but the narrow irreligious spirit and temper of those who start them. Especially when we remember, that *he*, who was most eager in sharpening with all the stock of wit and ridicule, of which he was master, these and other frivolous objections against Charity Schools, was abandoned enough to avow and maintain in form, this absurd, detestable tenet, "That private Vices are public Benefits."

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FURTHER, to obviate and remove any just ground of dissatisfaction which may be entertained by the most cordial well-wishers to these schools, it may be proper to observe, that the Trustees and Managers of them have, by successive attempts, from time to time, endeavoured to carry on this good work to all the perfection of which it is capable. For they have gradually introduced and connected *labour* with *instruction*, so far as the circumstances of the charity, and the present state of a scanty, precarious fund, will admit of this desirable improvement. And when the children are of age, they act for them, as their parents, if they were not indigent, would or ought to act, by putting them out to an employment, best suited to their rank, and by which they are most likely to get a decent, comfortable maintenance. And certainly, thus to consult the interest of a poor child, is the most effectual method of consulting and advancing the interest of the public.

BUT after all, the interest of the public is both consulted and advanced by the original plan and tendency of the Schools themselves, in a way far more extensive and more certain, than any care or prudence of the best managers could have made them answer this purpose, if the tendency of them had not been secured by the plan upon which they were first formed. They were founded upon Christian principles, that cannot fail, and they can be unanswerably vindicated

vindicated against all gainsayers, by christian arguments only.

MEN, who judge of the gospel chiefly by what they have learnt concerning it, from the corruptors or corruptions of the gospel; and who have perhaps lived so, as with just reason to dread a *revelation of God from heaven, against all unrighteousness and ungodly living*: such men, I say, may be given up to the *strong delusion of believing a lie*; because they wish it to be true.

IN consequence of this judicial blindness, under the assumed character of deep statesmen, acute reasoners, and unbiassed Freethinkers, or any other respectable denomination, which it is their vanity to arrogate, and their reproach to counteract; they may labour to persuade themselves and others; that it is not only unnecessary, but impolitic to instruct the Common People in Christianity; upon a persuasion, that they will be more easily managed, by being kept in a state of ignorance. It is also to be presumed, that possibly men of this turn may be the more eager in opposing these Schools, for that which is their strongest recommendation, because they tend not only to create in the Common People a reverence for Christianity; but dispose them also to esteem the Teachers of it *highly in Love for their work's sake*.

BUT let us not be deceived by those who thus deceive themselves; and, by a reprobate mind, are disqualified

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from coming to the Knowledge of the truth as it is in Jesus Christ.

THE word and works of God can never be at variance with one another. And therefore, what his revealed will enjoins, must perfectly correspond with that constitution of things which He himself appointed; and to the providence, by which he governs and directs every thing to the great end, for which he *made and saw it to be good.*

Now Christianity is a scheme, which hath the happiness of the moral world for its object: And it is, in every part of it, so ordered by divine wisdom, as to promote the happiness of mankind, both as Individuals, and Members of society. Being intended for the benefit of all, it is fitted to the wants of all; and made level to the capacities of all, *from the least even to the greatest.* For the social duties prescribed by *pure, undefiled Religion*, are, upon the whole, no other than that course of behaviour, which the circumstances of every man's particular rank and station require, and make it fit and reasonable for him to observe, both for his own sake, and the sake of the Community. And the motive, by which those social duties are enforced, is so powerful; that, if rightly attended to, it is sufficient to keep us steady in the discharge of these duties, with whatever difficulties it may, in many instances, be attended.

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IT is indeed a motive, which God alone hath a right to promise, or a power to bestow. For *eternal Life*, which is promised in the gospel to all who obey the gospel, is in every sense the *free Gift of God*. And, that we shall be partakers of this gift, if we are not wanting to ourselves, we have the fullest assurance given us, by a plain matter of fact, which any one may understand, the Resurrection of Christ. For his being thus raised by God, is declared in the scripture, to be the Earnest and Pledge, that all mankind will, *in like manner, be raised from the Dead, by the same God and Father of all.*

SUCH a plan of happiness and wisdom as this, is not that *wisdom of the learned, which cometh from Opportunity of leisure*; and is the proper accomplishment of those who direct and regulate the affairs of the world, sit on the seat of Judgment, and *are sought for, as Counsellors, to appear before Princes.* It is indeed a heavenly plan of knowledge, fit and necessary for the greatest and wisest of the children of men: but it is also no less fit and necessary for the lowest: *for him that holdeth the plough, that driveth the oxen, and is occupied in their labours; for him that sitteth by the anvil, considering the iron-work, whilst the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace; for him, that fashioneth the clay with his arm, and boweth down his strength to his feet.* That each of these, and every other poor labourer, may with
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cheerfulness persevere in his labours ; and *place his desire* more earnestly *in the work of his craft*, as the task which God hath allotted him : and to the conscientious, diligent performance of which God himself hath, in the Gospel, annexed and promised an eternal reward.

WITH this View probably, amongst others, our Saviour, in answer to the message of his Fore-runner, *Art thou He that should come, or look we for another?* particularly mentioned this circumstance, *To the poor is the gospel preached* ; intimating, that *those who laboured, and were heavy laden*, would be *refreshed* by his gospel ; and find in it, what he affectionately invited them to *come unto him for, rest to their souls*. As they would be abundantly strengthened by the *precious promises* of the gospel to sustain the pressure of poverty ; and to go through the toils of a laborious life, without repining or murmuring at God, who in his wisdom thought fit to put them to so difficult a trial.

WITH the same charitable intention, the gospel is, in these schools, taught the children of the poor : and it is taught in a practical, summary manner, so far only as is requisite to furnish them with rules and motives of right conduct. That being, from their childhood, every day admonished “ to do their duty in that state of life, in which it hath pleased God to place them,” they may, when they are sent abroad into the world, be guarded both against the temptations, by which those of their own rank, not
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having the same good principles with themselves, may endeavour to seduce them : and be also armed against the more dangerous influence of bad examples in their superiors. So that, unless the religious Instruction of these schools, produces an effect directly contrary to that which it is fitted and calculated to produce, the poor children educated in them, will, in the future course of their life, be sober, peaceful, and industrious in their respective callings; and as such, they cannot but be useful members of the community. The civil advantages then, which the State derives from these Charity Schools, directly and immediately result, from the inestimable advantage of that christian knowledge, by which the poor children themselves, are both taught and incited to be good men, and good subjects, *in all godliness and honesty.*

THIS is a consideration of great moment, at a time when the whole is more immediately endangered by the general dissoluteness of the people, than by any other cause.

BUT the merit of these Schools, with regard to the Public, will not be fully understood or acknowledged, if we do not take notice of the mischiefs they prevent, as well as of the good they do. Of this part of their utility, which we are too apt to overlook, because mischiefs prevented are not felt; you will have a most shocking conviction; if, in passing through

through the streets of this overgrown city, you attend to what you can scarce avoid seeing, the poor children of both sexes; who being abandoned by their parents, never were so fortunate as to gain an admission into these nurseries of sobriety, by the providential interposition of any kind compassionate benefactor.

THESE wretched orphans exhibit to us a melancholy proof of that genuine account, which Christianity gives us of the corrupt bent of human nature; and of the turn it will take, when no culture, or instruction of any kind is applied to excite, or guide, the reasoning powers and faculties. For these deplorable objects, growing up in a wild undisciplined state of mind, arrive at full maturity in wickedness, almost before they have reached the period of youth: and, even in the bloom of life, are worn out, and rendered decrepit by the commission of vices, to which their own appetites or necessities impel them; or the veteran corruptors, under whom they chance to be lifted, lead or drive them.

How many children these Schools deliver from so deplorable a state of misery and vice, how many serviceable members they are constantly bringing up for the use and benefit of the community, let the thousands of them now present declare: — and let any adversary of religious instruction, any advocate for keeping the bulk of a free people in a state of ignorance,

ignorance, seriously consider, whether he can reconcile this infidel paradox, with the real welfare and prosperity of this land of freedom and protestantism.

FOR, can he expect that the poor will learn nothing that is bad, because they are taught nothing that is good? Will their appetites and passions be more easily restrained by removing the only checks that can most effectually restrain them? Will they be rendered more submissive to their Governors, by withdrawing from them every moral motive, every religious ground of submission? Or does he fear lest their obedience to the ordinances of man, should become more precarious, when it is paid not only *for wrath*, but also *for conscience sake*; than when it is extorted by the mere dread of punishment, which will seldom check or controul them in any instance, where the temptation is urgent, and the chance of escaping with impunity, probable? On the contrary, is it not evident from the frailties of our nature, and from constant experience, that ignorance is self-willed and intractable; and that the ordinary effects of Ignorance are sloth, and vice, and necessity?

Now when one and the same person is both ignorant, and vicious, and necessitous, he is hardened against all the Terrors of punishment that religion can threaten, law denounce, or government inflict:
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and like a furious wild beast escaped from his keepers, becomes the dread and pest of society.

IN proportion as such characters multiply (and they multiply exceedingly when encouraged by the dissoluteness of those who might awe and reform them) tumult and disorder increase; the reverence for public authority lessens; and by degrees, all authority is set at open defiance. When things are carried to this excess, the best-constituted Government is exposed to the mercy of a lawless multitude; and the very basis of it shakes and totters upon the first rude shock of violence from within, or sedition from without.

THIS is not matter of speculation only. It is not the product of those fears and apprehensions, which religion justly raises in serious, thoughtful minds, when things seem tending towards this desperate extreme of profligacy. It is an observation founded in the ordinary and stated operation of moral Causes and Effects: and every step, in this horrid scale of prevailing wickedness and public ruin, follows as regularly, as any conclusion of right reason is deduced from its proper premises.

Remember this, ye that forget God; and vainly imagine that, by withdrawing your own thoughts from God, and (as much as in you lieth) excluding him from the thoughts of others, you shall be able, with
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more ease and less interruption, to conduct your systems and measures of policy. For *the most High ruleth*, and necessarily must *rule in the kingdoms of men, from Everlasting to Everlasting*. He can, and often does, in a moment blast and disconcert these impious efforts, to take the government of the world, out of the hand that created it. And let me entreat you to reflect upon this alarming truth, to which the history of every age and country bears testimony; that so far as you succeed, in destroying the sense and influence of religion in any nation, just so far you have gone, towards *putting down all Rule, and all Authority*.

THE subject, upon which I have been enlarging, hath led me to trace out to you, in their original source, those opinions and prejudices, which, as they respectively set our *affections upon things above, or things on earth*, gradually create and fix that inward temper, which properly constitutes each man's real character; and determines different men, to engage in different pursuits, and to form opposite judgments of what is fit or expedient for them to do, in almost every exigence of life, and conduct. For character is, in effect, nothing more than that inward temper, carried into action, and exemplified in the general tenor of our behaviour.

THIS is, without doubt, a subject of the highest consequence, and most comprehensive extent: since

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it bears more or less connection, with almost all the several truths, duties, and maxims of morality, religion, and government. So that barely to mention the various reflections, and inferences, that might be drawn from it, would carry me far beyond the limits of a Sermon. I must therefore content myself with sketching out to you, three of the most interesting observations; as they have a closer and more immediate reference to the design, for which we are now assembled: and are more directly subservient to the great end, for which our Society was instituted, *The Promotion of Christian Knowledge.*

FIRST then, as those, who disbelieve, or affect to disbelieve Christianity, generally charge Believers with a narrowness of thought and conduct; and value themselves, upon the largeness and benevolence of their sentiments, and their public-spirited zeal for civil liberty; it may be proper, from what I have already observed, to shew in a few words, *how an evil heart of unbelief* doth naturally contract, and sour the temper; and both perplex, and mislead the understanding.

INDEED, so far as our turn of temper depends upon our opinions; and our judgment is governed and formed, as it commonly is, by the principles upon which we act; irreligion undoubtedly hath a strong tendency, thus to debase and enslave the mind, and render it indifferent to Public Good. I do not pretend

tend to fix the actual Character of Individuals, as constantly and necessarily fashioned by the principles or opinions, they have really adopted: for men may externally behave well, in spite of the worst principles; as they too often behave ill, in contradiction to the best. But still the proper and natural tendency of irreligion may, upon the whole, be distinctly ascertained: especially as, in most cases, it does, in fact, prevail and operate; though it may, in many instances, be over-ruled and suspended.

Now an irreligious man, as such, can have no hopes, though he seldom can avoid having some fears, beyond the present life: hence he is driven to place his whole felicity, in the good things of this world: and, as the constitutional bias of his disposition impels him to the pursuit, of honour, or wealth, or pleasure, having no restraint to check him in such his pursuit, but what arises from prudential considerations of safety, reputation, or health, he is liable to run, without scruple or controul, into the several excesses of ambition, avarice, or sensuality. In all these favorite objects, he is sure to be thwarted by competitors, as eagerly bent upon them, as himself: and, of course, he is frequently mortified by disappointments. By this means, his attachments to the only gratifications he is capable of relishing or valuing, are more and more contracted within the limits of mere self: and his regard, for the just pretensions of others, decreases in the same proportion, *i. e.* he is

continually growing more selfish, less benevolent and less charitable. The true characteristic Dignity of human nature, (in which all men are equal, and precisely, what Christianity stiles them, and in a peculiar sense makes them, *all breikren*) lying out of his more interested views, which engross his attention, he is apt to consider the poor helpless man, as an object foreign to his purpose, and therefore unworthy of his concern or notice.

WHAT room is there for the generous enlarged Idea of Public Good to enter into a mind thus forbidly wrapt up in the contemplation, and singly devoted to the attainment, of its own separate advantages? Indeed, as Public Good chiefly turns, upon the maintenance and promotion of true religion and virtue; he is perpetually opposing it by his principles, and obstructing it by his example. So that, in this respect, an irreligious man injures the public, by the same course of behaviour, by which he acts and judges, in a way so inconsistent with his own real happiness.

BUT, as a member of society, he hath a radical flaw in his character, which no accomplishments of art or nature can supply or compensate. Indeed, the greater his abilities are, the less confidence will be reposed in him, from a just suspicion, that he will lay least stress upon the most important article of *British* policy; if ever the welfare of this Country should

should be entrusted to the management of such a director; who, though he may, by surprize, creep into power; can, by no address, screen himself against the distrust and jealousy of the public.

FOR, as he professedly *careth not for God, neither hath God in all his thoughts*; and treats all religion, as a mere human invention and contrivance; he must, upon his own scheme, be void of all regard for the religion of his country: nor can he feel any solicitude to support it, any further than he sees his own safety, or greatness, connected with that support. Consequently, his aid is least to be depended upon in the day of general distress and danger, when it is most critically wanted. For, independent of the self-regard just mentioned, he can have no more value for religion, as reformed from the errors and corruptions of Popery, than for those very errors and corruptions: to which the dissolute and the profane are so often known to fly at last, for absolution from the punishment of sin, without any *godly sorrow* for the guilt of it.

BUT to be thus indifferent, upon so fundamental a point as our religion, which includes and secures whatever is nearest and dearest to us, is in fact to be indifferent, whether this country is a land of Freemen and Protestants, or of Slaves and Bigots. It is to be indifferent, whether we do or do not continue to enjoy the greatest of all temporal blessings, in a
King,

King, equally zealous to maintain, both our Liberty, and our Protestantism.

THE proper and natural tendency of Irreligion to contract and debase the mind, being thus briefly ascertained and illustrated, it will require no tedious deduction of particulars to derive from the *faith* which we profess, *working*, as it ought to work, *by love*, the genuine opposite fruits of *pure undefiled religion*. For the *fruits* of a christian *spirit*, are not, like the perverse inferences of an infidel mind, the production of delusive hopes, groundless opinions, or self-flattering imaginations, suggested to us by our own deceitful heart; but they spring from truths and principles, which the Author of our Being hath mercifully vouchsafed to communicate to us, not only in order to raise our nature to a more exalted state of perfection and glory; but to inspire us with just and noble sentiments of its intrinsic worth and excellence. For can *it enter into the heart of man to conceive* a more efficacious principle of beneficence, or a truth more fitted to give us a right understanding of the value and use of every thing here below, than a sure and certain hope of a blessed immortality; especially when we reflect, that bearing good-will, and *(as much as in us lieth) doing good to all men*, is made the condition of our obtaining this end of our hope? Will not this glorious prospect, habitually present to the mind, *strengthen us with might in the inner man* to subdue those lusts that sink and enslave the
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the soul, and inflame us with rage to *tear and devour one another*? Will it not enlarge and warm the heart, with all the delightful feelings of kind social affections? Will it not continually exhort us, with the irresistible sweetness of a divine authority, to walk on through the short journey of this uncertain life, in brotherly love and charity, with our fellow-travellers, assisting and encouraging one another by reciprocal acts of kindness; as being all alike earnest to be *partakers of the inheritance of the saints in light*, and to be companions, in a better world, of the *Spirits of just men made perfect*?

It would be highly uncharitable to doubt, whether a man, proceeding upon such motives and views of immortality towards his heavenly country, will not bear a subordinate cordial love towards that country, in which providence hath appointed him to sojourn; and which, during the course of his pilgrimage here upon earth, dispenses to him the blessings and comforts of society. For, as it is his delight and employment to consult and promote the happiness of every Individual within his reach, can he be a cold indifferent promoter of public Good, which at once implies and promotes the happiness of millions? When he, with gratitude and reverence, considers the Son of God himself, as sent by God, to reveal to the world that religion, which he professes; will he not look upon the privilege of professing it, in its native purity, as the most valuable branch of civil liberty, which,

which, in return, derives its own stability from the very privilege it secures? Will he not then be a friend to Liberty, because he is a friend to Protestantism, not upon mere maxims of state, which may change; but upon principles of duty and conscience, which are of unchangeable obligation; and of force sufficient to administer to him support and consolation, under the most fiery trial of his virtue and integrity.

IT is a just reproach to the multitudes, *who name the name of Christ*, that there are not more found, who thus exemplify, and adorn their vocation. But the power of religion is not to be measured, by the lives of those, who have only the empty form of it. For, if even an Infidel could prevail upon himself to read the Gospel, with fairness and impartiality; it would be difficult for him to avoid being persuaded, that a rational sincere belief of the truths there laid down, and a conduct uniformly regulated by that belief, would naturally form the lovely, beneficent, public-spirited Character, of which I have been sketching out to you a faint, imperfect description.

LASTLY, That torrent of licentiousness, which threatens at present to overwhelm our Laws, our Liberty and our Constitution itself, admonishes me to point out to you, in very few words, the principal cause that hath brought on the distress of these perilous times, and the only remedy that can effectually

tually restore peace and security, to us and to our country.

Now, in this melancholy scene of confusion and danger, you will find irreligion actually operating, in the manner in which I have observed it always hath a strong tendency to operate, upon society and government. Indeed, the Champions and Emissaries of Infidelity, have of late years acted with an eagerness, or rather, with a new kind of Enthusiasm and Bigotry, in propagating their irreligious tenets : and a corresponding growth of Vice and Immorality, hath marked out their progress and success. We may even discern the peculiar operation of each irreligious tenet, in the nature of the mischief wrought by it. Thus that superintending wisdom and goodness of the sovereign Ruler of the world, which supports the kingdoms of men, and *from* which we continually receive *life and breath* and all things, hath been openly struck at : and, in consequence of this, the awe of divine government being lessened, when were *dominions despised, dignities evil spoken of*, and the authority of lawful governors insulted, to so shocking a degree as at present ? — The sacred ordinances of religion, and particularly the assembling of ourselves together, for the public worship of God, have been ridiculed as mere human institutions, contrived to keep the vulgar in order. And are not our Churches deserted by persons, whose example draws multi-

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tudes after them from the house of God? and who, upon that account, owe a better example to their station, to their families, to their dependents and imitators, and to their country? And is not the *Sabbath of the Lord* now become, beyond the profaneness of former ages, a restless day of pleasure? Is it not made a day of gaming, of ruin, and of blasphemy?

A FUTURE state of reward to the virtuous, and of punishment to the vicious, hath been, without scruple or disguise, called in question; and the Christian dispensation, which impresses this alarming apprehension upon the mind, with an evidence too plain to be misunderstood, and too strong to be confuted; hath been attacked with a rancour, that breaks through all the restraints of common decency, or respect for the established religion of our country. And what hath been the result of stripping Virtue of the comfortable sanctions of Religion, and freeing Vice from the terrors of futurity? We see men go on from one wickedness to another, with less fear and less remorse. We hear every day more and more shocking violations of every private obligation, and of every social duty and relation; so that it is a *shame even to speak of those things*, that are not only practised, but avowed. Your own reflection upon what passes among us, will supply those particulars that I do not choose to mention: and I have said enough

enough to prove, that irreligion is the source of that licentiousness, which hath put the very foundations of government out of course. Indeed, it hath made so deep a wound upon our Constitution, and created in it such a radical weakness, as hath, in a great measure, rendered the ordinary resources of political wisdom and experience, useless and ineffectual. For new oaths to secure life and property will avail nothing, without some new principle to awaken and secure the conscience of those to whom they are administered. — Annexing severer punishments to atrocious crimes, will do little more than incite evil-doers to commit them with more barbarity, in order to escape the only punishment they dread. If we rely merely upon *the sword, we may perish by the sword*. Armies may be sufficient to defend us against our enemies, but can they protect us against ourselves? Can they inspire us with a hatred of vice and immorality? These are an intestine plague, that lurks in the bowels, and preys upon the vitals of a state. For curing this, all external remedies are manifestly improper and inadequate. They may torture and exasperate the patient, but they can neither reach the seat of the disease, nor remove the cause that brought it on, and feeds it. Indeed, they are like the effort of a builder to mend an original defect of a rotten foundation, by propping an enormous sinking fabrick with buttresses, which serve only to make the whole weight of it bear more directly upon the part, where the failure lies.

BUT there is one remedy which cannot fail, and it is a remedy in our own power. Let us in our several stations labour to revive the influence of true religion, and the efficacy of religious truths, and as by this means, national harmony and peace will gradually be restored, all ranks and orders of men will experience and rejoice in this moral restoration of public happiness and security. The dew of heaven distilling upon the tender herb, which the burning heat of the sun hath withered, doth not, with a more kindly virtue, *renew the face of the earth*; than the benign energy of *the wisdom which is from above, shed abroad in the hearts* of a people obdurate through vice, and fruitful only *in works of darkness*, insensibly diffuses through a Community, the *fruits* of a christian spirit; which is *first pure, then peaceable, gentle, and easy to be entreated; full of mercy, and good works.*

BUT how, in this troubled dissolute state of things, may good men hope to be the blessed instruments of effecting this necessary, this momentous purpose? Not by the unintelligible jargon, or devotional raptures of Enthusiasm; which, under the colour of a more spiritual piety, is, for the most part, *earthly, sensual, and turbulent*: not by a narrow intolerant heat of Bigotry; which, by contending with a fierce zeal for its own speculative modes of faith, and *questions gendering strife*, hath always been injurious to Christianity,

tianity, and obstructed the progress of this benevolent doctrine of salvation : but by that unaffected piety, which demonstrates our *love of God, whom we have not seen, by the love we bear and shew to our brother, whom we have seen.* This is that piety which the gospel recommends, and the reason of our minds cannot but approve. For, from such a piety as this, a zeal for the honour of God, a resolute boldness in speaking and acting, as the oracles of God require us to speak and act, in defence of the gospel, are derived ; and inward vital goodness, steadily flows. And by this piety, the exercise of every social virtue, that renders christianity lovely and acceptable in the sight of men, is inculcated. Whilst we thus think of, and practise, whatsoever things are *pure, true, just, lovely and of good report,* we shall leave no room for the bitterest enemies of the christian faith to reproach us ; and, with the blessing of God, we shall *turn many to righteousness.* For, so blameless a conduct, will both express and produce a more thorough conviction, than a thousand arguments, which are not accompanied by this recommendation.

WE do not want, even in this degenerate age, powerful encouragements to animate our endeavours in a cause, upon the success of which, the prosperity of the public so nearly depends ; and by labouring in which, we shall promote our own temporal and eternal happiness. For we have a numerous Royal Progeny virtuously and religiously educated,

cated, under the watchful eye and care of their Royal Mother.—We have also not a few, who add a lustre to their high rank, by an irreproachable deportment, and exemplary discharge of their duty, towards God and towards man, amidst all the fashionable follies and vices that surround them. There is moreover a consideration, that will leave us without excuse, if we *sorrow or faint, as men without hope, and whose hearts fail through fear of those things, that seem to be coming upon them.* For, at the time appointed by God, the gospel will certainly have its perfect work: and *Isaiah* hath expressly described to us, in the beautiful affecting language of prophecy, what state of things will then be introduced into the world, by this heavenly dispensation of grace and truth. *All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established; thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come nigh thee.*

Isaiah liv.
13, 14.

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F I N I S.

E R R A T A.

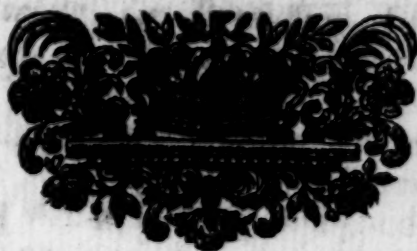
Page 32, Line 12, for *within* read *without*.
Ibidem, Line 13, for *without* read *within*.

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AN
ACCOUNT
OF THE
SOCIETY

FOR PROMOTING

Christian Knowledge.



L O N D O N :

Printed by J. OLIVER, PRINTER TO THE SAID SOCIETY,
in *Bartholomew-Close*; and Sold by B. DOD, BOOKSELLER,
at the *Bible and Key* in *Ave-Mary Lane*.

MDCCCLV.

ACCOUNT

SOCIETY



LONDON:

Printed by J. Oliver, Printer to the said Society,
in Bartholomew Close; and sold by B. Doe, Bookseller,
of the Strand and A. in the Strand.



AN
ACCOUNT
OF THE
SOCIETY for PROMOTING
CHRISTIAN KNOWLEDGE.



THE *Society for Promoting Christian Knowledge* have for many Years been engaged in carrying on such Designs as they judged might promote the Interests of true Religion, and the Honour of Almighty GOD, by whose Blessing this good Work has been continually prospering in their Hands; but finding that such their Designs were not so generally known as they could wish, and consequently not so much encouraged as they presumed they would be, when further known; they thereupon resolved not only to publish an Account of them, but also to communicate to the World, from year to year, their Proceedings, and the State of their Affairs in like manner.

THIS SOCIETY consists partly of SUBSCRIBING, and partly of CORRESPONDING Members; who, before they can be chosen, must be recommended in the *Form* N^o I. in the *Appendix*. Of the former you have a complete List under the same Number in the *Appendix*. They subscribe such Annual Sums as every one thinks proper, towards supporting the Expences of the Society: and have their regular Meetings, in which all Business relating thereunto is transacted. And as most of these, when this Society was first formed, did live in or near *London*, they were then called RESIDING Members. The latter, are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such religious, as well as useful Books, as shall be approved of, and recommended by the Society: and to remit any occasional Benefactions, which they themselves are pleased to contribute, or collect from well disposed Christians.

BUT for the better understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress.

Anno 1698. — It was about the latter End of the Year 1698, that a few Gentlemen formed themselves into a *Voluntary Society*; and as such, they with Unanimity and Zeal went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion

The Original
of the Society.

elusion of the Year 1701; when, at their Instance, 1701.
 a **Charter** was obtained from King WILLIAM III.
 whereby all the then Subscribing Members of this
 Society, with other Persons of Distinction in Church
 and State, were Incorporated for the better carrying
 on that Branch of their Designs which related to the
Plantations, Colonies, and Factories beyond the Seas,
belonging to the Kingdom of England; from which
 time that excellent Work has, by the Divine Bless-
 ing, been successfully conducted by that Corpora-
 tion.

*Of the Incorporated Society
 for Propagation
 of the Gospel in
 Foreign Parts.*

BUT their **Charter** being limited to *Foreign Parts*,
 and the Business of that Corporation being hitherto
 confin'd to the *British Plantations in America*; most
 of the Original Members of our *Voluntary Society*,
 still continued to carry on, in that Capacity, their
 more extensive Designs for advancing the Honour of
 GOD, and the Good of Mankind, by promoting
 Christian Knowledge, both at Home and in other
 Parts of the World, by the best Methods that should
 offer. They are therefore a Society distinct from
 this *Corporation*, and known by the Name of the
Society for Promoting Christian Knowledge.

*The Incorporated
 Society being limited
 to the British
 Plantations,
 the Original
 Members continue
 as a Voluntary Society.*

THEIR principal Methods were the same as they
 had been before. The FIRST was, to procure and
 encourage the erecting of CHARITY-SCHOOLS, in all
 Parts of the Kingdom: and that those Schools might
 answer the true Purposes for which they were erect-
 ed, the Society has not been wanting in their Cor-
 respondence (with such of their Members as have
 been concern'd in their Support and Management)
 to recommend at all Times, that, together with Reli-
 gious and Useful Instruction, Care should be taken,
 and all proper Means used, to inure the Children of
 the Poor to Industry and Labour, so that they may
 become

*Charity-
 Schools
 erected.*

become good Christians, loyal, and useful Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but also in Husbandry, Navigation, or any other Business, that shall be thought of most Use and Benefit to the Publick. With these Views the Society printed and dispersed such a Set of Rules for the good Order and Government of these Schools, as had been approved of by the Archbishops and Bishops, who directed, that the same should be observed within their respective Dioceses. But what Care they have taken, and what they have done in these Particulars, will appear from N^o II. in the *Appendix*.

Bibles, Prayer-Books, &c. dispersed.

ANOTHER Method was to disperse, both at Home and Abroad, Bibles, Prayer-Books, and divers Sorts of Religious Tracts: and accordingly they have, by the Assistance of their Members, dispersed several Hundred Thousands of them, in such Manner as they have Reason to hope has tended to the great Increase of the Knowledge and Practice of our holy Religion. These Books and Tracts (of which there is a Catalogue in the *Appendix*, N^o III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Cost in Sheets; what are not Bound, at half the prime Cost; the *Society* defraying the Expence of the other Half, as also that of Binding, in the former Article, out of their own Fund.

THESE are the General Designs of this Society: and though their certain Income towards supporting them be but small, yet they have hitherto been enabled by their own Annual Subscriptions, and the Legacies or other casual Benefactions of well disposed Persons, to raise a Fund sufficient to carry them on successfully from year to year at a very considerable
Expence:

Expence: and they still trust to the Blessing of GOD, and the Zeal of their Members, that such good Works shall never fail to *flourish* and *abound* for *lack* of Liberal Supplies from Charitable Christians.

BESIDE these General Designs, the Society undertook in the Year 1710 the Management of such Charities as were, or should be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Conversion of the Heathen in those Parts. Accordingly they, from time to time, assisted the Missionaries there with *Money*, a *Printing Press*, *Paper*, and other Necessaries, (as they were enabled) till the Year 1728; when, upon a Proposal made by the Reverend Mr *Schultze*, one of the *Danish* Missionaries, to remove to *Fort St George*, and there begin a new Mission, for the Conversion of the Heathen at *Madras*, the Society engaged for the Support of the same, though at an Expence that did then far exceed their Ability, trusting to the Goodness and Blessing of Almighty GOD; which Expence has been since greatly increased by an Addition of Missionaries, as well as the Enlargement of the Mission to *Cudulore* near *Fort St David*, another English Settlement. However, the Society cheerfully rely upon the same Wise and Gracious Providence, which has hitherto wonderfully blessed this, and all other their Undertakings, to raise up such a true Christian Spirit, as will abundantly supply all their Wants; such a Spirit, as shews itself in Mr Professor *Francke*, of *Hall* in *Saxony*, whose Remittances towards carrying on so pious and glorious a Design, have been large and constant. But the present State of this Mission may be seen

1710.

Protestant
Mission to
East-India, at
Tranquebar.

At *Madras*.At *Cudulore*.

seen in the *Appendix* N^o IV. together with an Account of the Benefactions received, at the End of N^o V.

1720.

New Testaments, Psalters, Catechisms, and Abridgment of the History of the Bible, printed in Arabick.

IN the Year 1720, the Society extended their Regard to the Greek Church in *Palestine, Syria, Mesopotamia, Arabia, and Egypt*. To this End they published Proposals for Printing here, with a new Set of Types, the *New Testament and Psalter, in Arabick*: and were enabled, by the Blessing of GOD, on the Recommendation of the Bishops, joined to the Charity and Zeal of their own Members, to procure an Edition of above 6000 *Psalters*, and 10000 *Testaments*, as also of 5000 *Catechetical Instructions*, with an *Abridgment of the History of the Bible* annexed; at so large an Expence as the Sum of 2976 l. 1s. 6¹/₂ d. to which His late Majesty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5750 *Psalters*, 4098 *New Testaments*, and 2188 *Catechetical Instructions*, with the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

1725.

Work Houses recommended.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up *WORK-HOUSES*; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725 cause a Collection of the best Accounts of such *Work-houses* to be published; which was reprinted with very large Additions, in 1733; and is now dispersed upon the usual Terms of the Society, in order to recommend and forward, throughout the Kingdom, the Execution of the same Scheme, wherein

wherein a particular Regard ought always to be had to such an Education of poor Children, as may, (by bringing them up in the Faith, Knowledge, and Obedience of the Gospel) prove, through the Grace of God, the most effectual Means to make them good Men, and useful to their Country, as well as truly happy in the Life that now is, and in that which is to come.

IN the Beginning of the Year 1732, the Society, 1732.
when they heard the melancholly Account of the
Sufferings of the Protestants in *Saltzburg*, (having *Saltzburg*
first obtained His Majesty's Leave) resolved upon doing *Exiles reliev-*
ing all that lay in their Power to raise Collections *ed.*
for their persecuted Brethren. To this End, in
June the same Year, they published, *An Account of*
the Sufferings of the persecuted Protestants in the
Archbishoprick of Saltzburg, &c. and afterwards pub-
lished, *A further Account of their Sufferings, &c.*
with an *Extract of the Journals of M. Von Reck,*
the Commissary of the first Transport of Saltzburgers
to Georgia; and of the Ministers that accompanied
them thither, 1733. These *Accounts* being enforced
by the generous Example of many Noble and Ho-
nourable Persons, as also by liberal Contributions,
and earnest Exhortations from the Right Reverend
the Bishops, and their Clergy; had, through God's
Blessing, so good an Effect upon the Minds of cha-
ritable and well-disposed Christians of every Rank
and Denomination, that the Society (besides making
many large Remittances to *Germany*) have been ena-
bled to send over to the English Colony in *Georgia*
in the Years 1733, 1734, 1735, and 1741, Four
Transports, consisting of more than two Hundred
Protestant Emigrants, chiefly *Saltzburgers*; who,
with two Missionaries and a Schoolmaster, are set-
tled by themselves at *Ebenezer*: and there live in a
B contented,

contented, comfortable, and hopeful Way, upon such Lands as have been assigned to them by the Trustees for Establishing the said Colony.

THE great Expence of these Transports, and the many extraordinary Charges that were necessary for the Support and Encouragement of this Infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have nothing left now to answer any future Wants and Contingencies; excepting 2500 *l.* New South Sea Annuities, which have been purchased as a standing Fund for paying the aforesaid Annual Salary to the Missionaries and Schoolmaster. But the lowering of public Interest so affects the *Society*, that they know not how to make good this *Annual Salary*, without recommending again the *Saltzburg-Colony* in *Georgia*, both to the Consideration of the Government, and to the liberal Contributions of such private Persons, as have Ability, and wish well to it. What has been done on this Account may be seen *gratis* by any one who will give himself the trouble of calling on their Secretary, and inspecting their Books of Receipts and Payments, at their House in *Bartlett's Buildings, London*; of which, two Extracts have been already published, and dispersed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward so great and seasonable an Instance of Christian Beneficence, as was then ministered to persecuted *Protestants*, when driven out of their native Country, under the most pitiable Circumstances of Distress.

IN

IN the Year 1743, the Society undertook a new Edition of the *Bible* in the *Welch* Language, with the *Common Prayer*, and *Psalms* in *Metre*: and finished it in 1748, by an Impression of *Fifteen Thousand* Copies, which they have since dispersed in the most prudent, useful and extensive Manner they could. But such is the Zeal, and Thirst of good Christians throughout *Wales*, for having the *Holy Scriptures* in that Language, wherein alone they can possibly read them; that this Impression (large as it was) fell exceedingly short of the universal Demand that was made for it. For which Reason, the Society, from a compassionate and Christian Regard to their Wants, put into the Press another Edition of the Bible, consisting of the same Number of Copies; as likewise of Five Thousand *New Testaments*, and as many *Common Prayer Books* in the same Language. This second Edition also was, by the Blessing of God, happily finished, and is distributing with such Success, that the Society see more and more Reason for keeping it still in their View to provide such a FUND as will enable them at all Times hereafter to furnish the poor Inhabitants of that Country, with the Blessing of the Holy Scriptures in their own Language, at an easier Expence than those of *England* enjoy it; a Blessing that seems to them the strongest human Barrier against the Attacks of *Infidelity*, *Popery*, or *Enthusiasm*. The Society therefore have it at Heart, and will be ready to forward a third Impression so soon as it shall appear necessary: and they be enabled to undertake it. In the mean Time, they doubt not but the same good Spirit and gracious Providence of God, which hath so greatly prospered them in this their *Christian* and *Protestant* Undertaking, will not fail to raise up Benefactors to supply whatever Money shall be

1743.
Proposal for
Printing the
Bible, &c. in
the *Welch*
Language.

wanting to perfect it. What Care the Society have taken that the present Impression be distributed in the most prudent, useful, and extensive Manner, may be seen by a Letter to their Members in *Wales*, in the *Appendix* No VI.

BUT before concluding this *general* Account, it may not be improper to mention three very considerable and standing Benefactions to this Society.

Mrs Palmer's
Legacy of
4000*l.* in
1728.

1. THE first is, a most generous *Legacy* of *Four Thousand Pounds*, which was left to them by Mrs *Elizabeth Palmer* in 1728, and is still preserved entire in the *Publick Funds*; the Interest of it only being from year to year applied to such Branches of their Designs as most need it.

The Gifts of
Mr *Edwin*
Belke, a Gentleman of
Kent.

2. THE second is a free Gift in the Year 1734, by Mr *Edwin Belke*, a Gentleman of *Kent*, deceased; who having considered the good Effects of forming Religious Societies in divers Parts of the Kingdom, as also of distributing religious and good Books, has (in order to make the best and most lasting Provision he could for these Purposes) executed a Conveyance by Lease and Release, of Ten Acres of Land in *Romney Marsh* in *Kent*, to Five Members of the *Society for Promoting Christian Knowledge*, their Heirs and Assigns for ever, and has likewise transferred to the same Gentlemen 1050*l.* New South Sea Annuities, to be vested in a Purchase of Freehold Land, as soon as may be, the better to perpetuate the Trusts declared by another Deed, executed by the said Benefactor, towards defraying the Expence of distributing *Bibles*, *New Testaments*, and other Religious Books, under the Inspection of the Society.

THE

THE same Gentleman did also in the Year 1737 execute another Deed to the Five Members above-mentioned, for conveying to them, their Heirs and Assigns for ever, *Eighty Pounds* New South Sea Annuities; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Christian Religion in the *East-Indies*, or other Parts of the World; which *Annuity Stock* is also to be vested, as soon as may be, in a Purchase of *Freehold Land*, the better to perpetuate the Trust. Both which Settlements were confirmed by his Will.

3. THE last is a Legacy of the Reverend Doctor Rev. Dr Carter deceased, late Vice-Provost of *Eaton*, whose ter's Legacy. Executors (besides the Payment of 436*l.* 3*s.* 9½*d.* in Money) have also transferred to the Society 295*l.* 5*s.* 11*d.* in New South Sea Annuities, and 110*l.* in Bank Stock. The former of these Articles has been since made up 300*l.* and the latter 200*l.* for a Fund to answer, by the Annual Interest thereof, the Uses directed by the Testator's Will, particularly that of printing or publishing in the *Eastern Language*, *Bibles*, *Old and New Testaments*, or what Part thereof the Society shall judge proper.

THESE are the *general* Designs wherein the Society are at present engaged; the *particular* State whereof will be published every Year: and what it now is, may be seen in the *Appendix*, N° V.

The TREASURERS of *this* SOCIETY.

THE Reverend Dr DENNE, Archdeacon of *Rocheſter*, and Rector of *St Mary Lambeth*, is Treasurer for all Benefactions to the Designs of the Society in general : and to the *Arabick* Impreſſions of the *New Teſtament* and *Pſalter*.

HENRY HOARE Eſq; in *Fleetſtreet*, is Treasurer to the *Proteſtant Miſſion* in the *East-Indies*.

Mr FRANCIS GOSLING, Banker in *Fleetſtreet*, is Treasurer for all *Quarterly Subſcriptions*, and alſo for all *Remittances* for *Packets* of Books ſent to any Members.

The Rev. Mr THOMAS BROUGHTON and Mr WILLIAM WATTS are Joint-Secretaries to the Society.

Letters may be directed to the Rev. Mr Broughton, at the Society's Houſe in Bartlett's-Buildings, Holborn.

WHEREAS the neceſſary Affairs of the Society do often call both their *Secretary* and *Messenger* abroad, it is hereby deſired of all Members, or their Friends, who have any Buſineſs with them, that they would come, or ſend to the Society's Houſe in *Bartlett's-Buildings*, between the Hours of *nine* in the Morning and *two* in the Afternoon, where Attendance will be given every Day, excepting *Saturday*.

N. B. *Tueſday* is the only Day whereon (according to the Standing Orders of the Society) their Committee meet to give Directions for answering the Letters received, and for ſending any Packet that ſhall be deſired.

APPENDIX.



APPENDIX.

N^o I.

The Form of recommending MEMBERS, according to the Standing Orders of the SOCIETY.

WE the Underwritten do recommend *A. B.* to be a Member of the **Society for promoting Christian Knowledge**; and do verily believe that He is well affected to His Majesty King **GEORGE**, and his Government; and to the Church of *England* as by Law established; of a sober and religious Life and Conversation, and of an humble, peaceable, and charitable Disposition.

A

A

L I S T

OF THE

SUBSCRIBING MEMBERS

OF THE

SOCIETY *for promoting Christian Knowledge.*

Time of
Admission.

A.

1748. **R**ight Reverend Robert Lord Bishop of St *Asaph*.
 1744. *Francis Ayscough* D. D.
 1745. *Richard Arnald* B.D. Rector of *Thurcaston, Leice-*
shire.
 1749. { *William Ayerst* D. D. Prebendary of *Canterbury*.
 { Rev. Mr *Albinus*, one of His Majesty's German
 Chaplains.
 1755. *Edmund Aubery* LL.D. Archdeacon of *Wells*.

B.

1720. **R**ight Reverend *Zachary* Lord Bishop of *Bangor*.
 1722. *William Belitha* Esq; *Teddington, Middlesex*.
 1723. *Thomas Blencowe* Esq; of the *Middle Temple*.
Peniston

Time of
Admission.

[17]

1726. *Peniston Booth* D.D. Dean of *Windsor*.
1729. *Calverley Bewicke* Esq; *Clapham, Surry*.
1731. *Edward Beacon* M. A. Rector of *Calbourne* in the
Isle of *Wight*.
1732. Rev. Mr *Henry Allard Butjenter*, one of His Ma-
jesty's German Chaplains.
1735. { *William Bedingsfield* of *Swatsall Hall, Suffolk*, Esq;
John Burton D.D. Head Master of *Winchester School*.
1738. *Sir William Browne* M. D. *Queens-Square, London*.
1740. *John Barton* M.A. Rector of *Great Brickhill, Bucks*.
Rev. Mr *Daniel Beaufort*.
1741. { *Philip Bearcroft* D.D. Master of the *Charter-House*,
and Chaplain in Ordinary to His Majesty.
John Berriman M. A. Rector of *St Alban, Wood-*
street.
1743. { *William Best* D. D. Vicar of *St Lawrence Jewry*.
Buckland Nutcombe Bluett Esq; of *Nutcombe, Devon*.
Rev. Mr *Jacob Bourdillon, Spital-Fields*.
Rev. Mr *Bates of Horncastle, Lincolnshire*.
1744. { *Anselm Bayly* LL. B. of the King's Chapel.
James Bateman of *Claxby Grove, Lincolnshire*, Esq;
Rev. Mr *Gustavus Broughton*, at *Newark upon Trent*,
Nottinghamshire.
1745. { Rev. Mr *John Boswell*, Vicar of *Taunton, Somersetshire*.
Rev. Mr *William Barcroft*, Vicar of *Kelvedon, Essex*.
James Best Esq; at *Chatham, Kent*.
1747. { Rev. Mr *Martin Baylie*, Rector of *Wrentham, Suffolk*.
1748. *Claude Bosanquet*, Esq; Merchant in *London*.
Rev. Mr *William Baker* M.A. Rector of *Hedenham, Norfolk*.
Rev. Mr *Backhouse*, Vicar of *Newbold Pacey, War-*
wickshire.
1749. { *Henry Burrough* M. A. Vicar of *Wisbech, in the Isle*
of *Ely*.

C

Philip

1750. { Philip Barton LL.D. Canon of *Christ-Church, Oxon.*
John Butler, LL. D. Minister of *Great Yarmouth,*
Norfolk, and Chaplain to her Royal Highness the
Princess Dowager of *Wales.*
Mr *Ebenexer Blackwell*, Banker in *Lombard-street.*
Sir John Barnard, Knight, and Alderman of *London.*
Joseph Foster Barham Esq; *George-street, Hanover-*
square.
Rev. Mr *Browne*, of *Alford, Lincolnshire.*
Rev. Mr *Gregory Bridgman*, Vicar of *Pownstock,*
Cornwal.
1752. { Rev. Mr *John Blyth*, of *Coleshill, Warwickshire.*
Thomas Byfeld Esq;
Rev. Mr *Bridges*, Rector of *Orlingbury, Northamp-*
tonshire.
Rev. Mr *Samuel Baker*, Rector of *Kirby-Cane, Nor-*
folk.
1753. { Nicholas Brady LL.B. Rector of *Tooting in Surry.*
Edward Ballard D.D. Vicar of *Old Windsor, Berks.*
Rev. Mr *Broade*, Rector of *Benefield, Northampton-*
shire.
William Brent, M. A. Vicar of *Charles Church in*
Plymouth.
1754. { George Berkeley, Esq; Student of *Christ Church, Oxford.*
Rev. Mr *Samuel Beuzeville*, Minister of the *French*
Church in Bristol.

C.

1728. THE Most Reverend Thomas Lord Archbishop
of *Canterbury.*
1753. Right Rev. Edmund Lord Bishop of *Chester.*
1724. Richard Cobbe M. A. at *Whitchurch near Blandford,*
Dorsetshire.

Thomas

1735. *Thomas Carew of Crowcombe, Somersetshire, Esq;*
 1738. { *Henry-Reginald Courtenay Esq; Upper Grosvenor-street.*
 Peregrine Courtenay Esq;
 1740. *Rev. Mr Chamberlayne, Rector of Great Cressingham,*
 Norfolk.
 1741. *John Chapman D. D. Archdeacon of Sudbury.*
 1742. { *Allen Cowper M. A. Rector of Warbois, Huntingdonsh.*
 Charles Walter Congreve, M. A. Archdeacon of Armagh.
 1743. *Thomas Church D. D. Prebendary of St Paul's.*
 1744. *John Castelman M. A. Prebendary of Bristol.*
 1745. { *Edward Cobden D. D. Archdeacon of London.*
 Henry Crossman, M. A. Rector of Little Bromley, Essex.
 1748. *William Chilcott D. D. Minister of Brentford Butts,*
 Middlesex.
 1749. *Robert Cooke M. A. Vicar of Boxted in Essex.*
 1750. *John Carlyon LL. B. of St Austle, in Cornwall.*
 1751. *Sparke Canham, M. A. Chaplain to the Right Hon.*
 the Earl of Plymouth.
 { *Alexander Courthope Esq; of Horsmanden in Kent.*
 Dr Colwell, Physician at Bodmin, Cornwall.
 1752. { *Thomas Cheney D. D. Dean of Winchester.*
 William Cole, B. D. Rector of Alburgh, Norfolk.
 Joseph Crewe D. D. Rector of Muxon, Staffordshire.
 Mr Thomas Crozier, Merchant in London.
 Mr James Crosbie, Merchant at Liverpool.
 1753. { *Rev. Mr Thomas Chamberlayne, Rector of Charlton*
 in Kent.
 Rev. Dr Chapman, Master of Magdalen College,
 Cambridge.
 1754 { *Samuel Clarke, M. A. Rector of East Dearham, Norfolk.*
 Rev. Mr John Carr, Rector of Hemingby, Lincolnsh.
 Rev. Mr Cranch, Vicar of St Clements in Cornwall.

D.

1744. **R**ight Rev. *Richard* Lord Bishop of *Durham*.
 1752. Right Rev. *Anthony* Lord Bp of *St David's*.
 1724. *John Denne* D.D. Archdeacon of *Rocheſter*.
 1739. *Chriſtopher Dawson* Eſq; *Bolton, Yorkſhire*.
 1745. { *Rev. Mr De Chair, Stoke-Newington, Middleſex*.
 Hon. Wriothieſley Digby, Eſq;
 Rev. Mr Downing, Miniſter of Tunbridge-Wells Chapel.
 1746. { *John Doughty* M.A. Miniſter of *St James, Clerken-*
 well.
 Mr Peter Dobrée, Guernſey.
 1747. *William Deane* M. A. Rector of *Woolhampton, Berks*.
 1748. *Rev. Mr Drake*, Vicar of *Swinderby, Lincolnſhire*.
 1750. *John Dalton* D. D. Prebendary of *Worceſter*.
 1752. *William Dodwell* D.D. Canon Reſidentiary of *Sarum*.
 1753. *Mr Jeremiah Dixon* of *Leeds, Yorkſhire*.
 { *Rev. Mr Thomas Dawson, of William and Mary Col-*
 lege in Virginia.
 Mr William Daw, of the Inner Temple.
 1754. { *Mr John Darker, of St Sepulchres, London*.
 Richard Dixon, M. A. Weſtminſter.
 Rev. Mr Thomas Drake, Rector of Agmondeſham,
 Bucks.
 1755. *John Denne*, M. A. Miniſter of *Maidſtone, Kent*.

E.

1703. **V**igerus *Edwards* Eſq; *London*.
 1742. *Sloane Elſmere* D.D. Rector of *Chelſea*.
 1744. *Henry Evans* M. A. of the King's Chapel.
 1752. *Mr Joſeph Ellis* of *Ebly, Gloceſterſhire*.
 1754. { *Sir John Evelyn, Bart. at Wotton, Surry*.
 Rev. Mr Jukes Egerton, Vicar of Plumſtead in Kent.
 1755. *Rev. Mr John Eyre, Epsom*.

John

F.

1744. **J**OHN Ferrett Esq; *Westminster.*
 1745. Rev. Mr Robert Foley, Rector of *Kingham, Oxfordshire.*
 1750. John Foote, M. A. Rector of *Troxall, Staffordshire.*
 1752. George Fotbergill D. D. Principal of *Edmund Hall, Oxon.*
 1753. Thomas Fiske, M. A. Rector of *Bromley, Essex.*
 1754. William Freind, D. D. Prebendary of *Westminster*,
 and Chaplain in Ordinary to His Majesty.
 1754. Mr Samuel Fullagar, *Maidstone, Kent.*
 1755. Rev. Mr Thomas Faulkner, Rector of *Well, Lincolnsh.*

G.

1727. **S**IR John Gonson Knt.
 1742. Rev. Mr Thomas Gibson, Vicar of *Dover-court, Essex.*
 1743. Mr Francis Gosling, Banker, *London.*
 1747. Charles Gray Esq; *Colchester.*
 1749. Edmund Gibson M.A. Precentor of *St Paul's, London.*
 1750. Mr Robert Gosling, Banker, *London.*
 { Rev. Mr Thomas Grimwood, Master of the Public
 Grammar School at *Dedham in Essex.*
 { William Gery Esq; of *Bushmead, Bedfordshire.*
 { Rev. Mr John Gould, Rector of *Fairway, Devon.*
 1752. { Thomas Godfrey, Esq; *London.*
 { Peter Godfrey, Esq; ditto.
 { Edmund Godfrey, Esq; ditto.
 { Joseph Godfrey, Esq; ditto.
 1754. Rev. Mr John Gooch, Prebendary of *Ely.*
 { John Green, D. D. Master of *Corpus Christi College,*
Cambridge, and Regius Professor of Divinity in
 1755. { that University.
 { Henry Goodall, D. D. Archdeacon of *Suffolk*, and
 { Prebendary of *Norwich.*

John

H.

1713. { *John Heylyn* D.D. Prebendary of *Westminster*.
Rev. Mr *John Holcombe*, Rector of *Tenby*, *Pembrokeshire*.
1730. { *Thomas Hunt* D.D. Hebrew Professor, and Canon
of *Christ-Church*, *Oxon*.
1734. { *Jeffrey Hetherington* Esq; *London*.
1736. { *Joseph Hudson* Esq; *Westminster*.
1740. { *David Hartley* M.D. at *Bath*.
1744. { *Eden Howard* M.A. Rector of *Rendlesham*, *Suffolk*.
1745. { *Sampson Harris* M.A. Vicar of *Stonehouse*, *Glostershire*.
1747. { *Thomas Hartley* M.A. Rector of *Winwick*, *Norhamptonshire*.
Rev. Mr *John Haddon* of *Warrington*, *Lancashire*.
1748. { *John Horne* Esq; *Westminster*.
Rev. Mr *Francis Hawkins*, Rector of *Higham Gobion*, *Bedfordshire*.
1749. { *John Head* D.D. Archdeacon of *Canterbury*.
Richard Humfrey M.A. of *Norwich*.
1750. { *Henry Hoare* Esq; *Lincoln's-Inn Fields*.
Sir *Thomas Harrison* Knt. Chamberlain of the City of
London.
1751. { *Christopher Hufsey* D.D. Rector of *Allballows the Great*, *Thames-street*.
Benjamin Hayes Esq; of *Wimbleton*, *Surry*.
Rev. Mr *Henry Harris*, Vicar of *Norton St Philips*,
Somersetshire.
1752. { Rev. Mr *Humphrey Henchman*, Fellow of *All Souls*
College, *Oxford*.
Rev. Mr *Henry Holdsworth*, Vicar of *Dartmouth* in
Devon.

Joseph

1752. { *Joseph Hedges* M. A. Prebendary of *Exeter*, and
Rector of *Kelly*, *Devon*.
Rev. Mr *Francis Huysb*, Rector of *Clisthydon*, *Devon*.
1754. { *Hopton Haynes* M. A. Rector of *Elmsset*, *Suffolk*.
Anthony Hosken M. A. Vicar of *Bodmin*, *Cornwall*.
Mr *William Hugessen* of *Wadham College*, *Oxon*.
Rev. Mr *Hutton*, Rector of *Maidsmoreton*, *Bucks*.
1755. { Rev. Mr *Thomas Howell*, Vicar of *Llandefriog*, *Car-*
diganshire.
John Hume D. D. Canon Residentiary of *St Pauls*.

I.

1740. *L*awrence Jackson B. D. Vicar of *Ardleigh*,
Essex.
1742. *Charles Jenner* D. D. Prebendary of *Lincoln*, and
Chaplain in Ordinary to His Majesty.
1745. *William Jenkin* M. A. Lecturer of *St Martin*, *Ludgate*.
1748. Rev. Mr *Jarvis*, Rector of *Stone*, *Worcestershire*.
1753. { Rev. Mr *Samuel Johnson*, Minister of *Cirencester*,
Glocestershire.
Rev. Mr *John Jones*, Fellow of *Jesus College*, *Oxon*.

K.

1748. *S*amuel Knight M. A. Vicar of *Fulham*, *Middlesex*.
1751. Mr *William Kemp*, of *St Luke*, *Old-street*.
1755. *Anthony Keck*, Esq; *Twickenham*, *Middlesex*.

L.

1727. *J*ohn Lynch D. D. Dean of *Canterbury*.
1740. Rev. Mr *Langton*, Dean of *Clogher* in *Ireland*.
1744. { *Stephen Law* Esq; *London*.
Roger Long D. D. Master of *Pembroke Hall*, *Cambridge*.
1745. *Tristram Land* M. A. Vicar of *Furneux Pelham*, *Hert-*
fordshire.

William

1746. *William Lord* M. A. Rector of *Northiam, Suffex.*
 { *Rev. Mr Linton*, Vicar of *Frieston* near *Boston, Lin-*
colnshire.
1747. { *Rev. Mr Liddele*, Rector of *Ardingly* in *Suffex.*
 { *Rev. Mr Lidgould*, Vicar of *Harmondsworth, Middlef.*
1749. *Nicholas Lechmere* M. A. Prebendary of *Winchester.*
 { *John Lloyd* M. A. Rector of *Ryton*, in the County of
 1750. { *Durham.*
 { *Sir Robert Ladbroke*, Knt. and Alderman of *London.*
1752. *Nowes Lloyd* M. A. Minister of *Little Hinton, Wilts.*
 { *Rev. Mr Samuel Lobb*, Rector of *Hungerford Farley,*
Somersetshire.
1753. { *John Lloyd*, B. D. Rector of *Stow with nine Churches,*
Northamptonshire.
1755. *Sir William Lowther* Bart.
 M.
1740. *JOHN Morgan* M. A. Prebendary of *Win-*
chester.
 { *Robert Maxwell* D.D. Vicar of *Graves* in *Essex.*
1741. { *Rev. Mr Morant*, Rector of *St Mary's* in *Colchester.*
 { *Rev. Mr Mustard*, Rector of *Mistley, Essex.*
1743. *Thomas Micklethwait* Esq; *Leeds, Yorkshire.*
 { *Richard Morgan* Esq; *Dublin.*
1748. { *Mr Richard Marchant*, at *Edburton* in *Suffex.*
 { *Rev. Mr Streinsham Master*, of *Crofton, Lancashire.*
- 1749 { *Rev. Mr Moore*, Lecturer of *St Sepulchres, London.*
 { *Rev. Norman Mead* M. A. Prebendary of *Lincoln.*
1750. *John Martin* Esq; Banker in *Lombard-street.*
1751. *Charles Moss* D. D. Archdeacon of *Colchester.*
1753. *John Maud* M. A. Vicar of *St Neot's, Huntingdonsh.*
 { *Zachary Mudge*, M. A. Vicar of *St Andrew's* in
Plymouth, and Prebendary of *Exeter.*
1754. { *Rev. Mr Monoux*, Rector of *Sandy, Bedfordshire.*
 { *Martin Madan*, Esq; *London.*

N.

1742. **R**ight Rev. *Thomas* Lord Bishop of *Norwich*.
 1743. *Samuel Nicolls* LL.D. Master of the *Temple*,
 and Chaplain in Ordinary to His Majesty.
 1744. *William Nowell* M. A. Rector of *Woltingham*, *Dur-*
ham.
 1748. Rev. Mr *North*, Rector of *Sternfield*, *Suffolk*.
 1753. *Thomas Negus* M.A. Rector of *Rotherbith*.
 1754. Rev. Mr *John Noble*, Master of *Scorton School*, *York-*
shire.

O.

1734. **R**ight Rev. *Thomas* Lord Bishop of *Oxford*.
 1747. { *Thomas Osborn* LL.D. Rector of *Clifton* in *Bed-*
fordshire.
Henry Owen M. D. Vicar of *Terling* in *Essex*.
 1753. *Owen Owen* M. A. Rector of *Montgomery* in
Montgomeryshire.

P.

1734. **R**ight Rev. *John* Lord Bishop of *Peterborough*.
 1725. *Sir John Philipps* Bart. *Picton Castle*, *Pembrokesh*.
 1726. *Sir John Price*, of *New-Town-Hall*, *Montgomeryshire*.
 1727. *Thomas Pardo* D.D. Principal of *Jesus College*, *Oxon*.
 1744. { *Vincent Perronet* M. A. Vicar of *Shoreham*, *Kent*.
 Rev. Mr *Pittius*, Preacher at the *German Church*
 in the *Savoy*.
 1745. *Joseph Parsons* M.A. Vicar of *Bedingham*, *Norfolk*.
 1746. *John Potter* D. D. Archdeacon of *Oxford*.
 1747. *John Pennington* M. A. Rector of *All-Saints* in
Huntingdon.
 1748. { *John Parfett* M. A. Fellow of *Oriel College*, *Oxon*.
 Rev. Mr *James Parr*, Rector of *Wold*, *Northamptonsh*.

D

William

1749. *William Price* Esq; of *Rulace* in *Merionethshire*.
 1750. { *John Peele* M. A. Vicar of *Tilney*, *Norfolk*.
Edward Pemberton M. A. Vicar of *Belchamp St Paul's*, in *Essex*.
 1751. *Rev. Mr John Penrose*, Vicar of *Glurvias* and *Budock* in *Cornwal*.
 1753. { *Rev. Mr Pyle*, Vicar of *Hornchurch*, *Essex*.
William Parry, B.D. Rector of *Shipston upon Stower*, *Worcestershire*.
 1754. *Arthur Prime* D.D. Rector of *Lezant*, *Cornwal*.
 1755. { *Samuel Peploe* LL.B. Chancellor of *Chester*.
Charles Poyntz Esq; Student of *Christ Church*, *Oxon*.

R.

1741. { *Nicholas Robinson* M.D. *Hatton-Garden*.
David Ravaud Esq; *London*.
 1743. *William Rothery* M. A. Lecturer of *Chelsea*.
 1746. *Glocester Ridley* LL. B. Minister of *Poplar*.
 1747. *Rev. Robert Robinson* B. D. of *Pocklington*, *Yorkshire*.
 1750. *Thomas Richards*, M. A. Rector of *Llanfyllin* in *Montgomeryshire*.
 1752. *Thomas Rayne* M.A. Minister of *Hammersmith*, *Middlesex*.
 1753. { *Capt. George Russell*, *Rotherhith*.
Baltasar Regis, D.D. Canon of *Windsor*, and Chaplain in Ordinary to his Majesty.
 1754. *Rev. Sir Peter Rivers*, Bart. Rector of *Woolwich*, *Kent*.
 1755. *John Rolleston* M. A. Rector of *Aston*, *Derbyshire*.

S.

1732. { *Joseph Smith*, D.D. Provost of *Queen's College*, *Oxf*.
Francis Stanley M. A. Rector of *Hadham*, *Herts*.
 1736. *Thomas Saville* Esq;

R. Sneyd

Time of
Admission.

[27]

1740. { R. Sneyd D.D. Rector of *Heningham Sible, Essex.*
Humphry Sydenham Esq; at *Comb near Tiverton, Devonsh.*
Henry Stebbing D.D. Chancellor of the Diocese of
Salisbury.
1745. Thomas Smalbroke M. A. Archdeacon of *Coventry.*
Mr John Stockwell, of *Little Chelsea.*
1746. { Hon. and Rev. Mr Stanley, Rector of *Liverpool.*
James Stonhouse M. D. Physician to the County In-
firmery at *Northampton.*
1748. William Stead M. A. Vicar of *Reigate, Surry.*
1749. { Dye Syer M. A. Fellow of *Caius College, Cambridge.*
William Stevenson D.D. Prebendary of *Salisbury.*
1750. Rev. Mr Thomas Skinner, Vicar of *Llangattock,*
Monmouthshire.
William Stephenson Esq; Alderman of *London.*
Samuel Steadman D.D. Prebendary of *Canterbury.*
William Stockhouse D.D. Rector of *St Erme, Corn-*
wal.
1752. { Lionel Seaman, M. A. Archdeacon of *Taunton,*
Somersetshire.
Thomas Shaw M.A. of *Lincoln.*
1753. Charles Jasper Selwyn M. A. Minister of *Blockley,*
Worcestershire.
1754. Rev. Mr Laurence Smith, Vicar of *Southill, Bedford-*
shire.
1755. { Rev. Mr Francis Southern, Vicar of *Cardington, Salop.*
John Shapleigh Esq; of *Newcourt, Devon.*

T.

1730. R EV. Mr Talbot, Rector of *Burfield, Berks.*
1733. Sir John Thorold Bart. at *Cranwell, Lincolnshire.*
1737. { Rev. Mr Humphry Thomas, of *St Just in Roseland,*
Cornwal.

D 2

Samuel

Time of
Admission.

[28]

1740. Samuel Torriano Esq; Putney, Surry.
1742. James Torkington M.A. Rector of Little Stukely,
Huntingdonshire.
1746. { Josiah Tucker M.A. Rector of St Stephen, Bristol.
John Thornton Esq; London.
Mr Nicholas Trevanion, at Windsor.
William Talbot M.A. Fellow of Clare-Hall, Cam-
bridge.
1747. Ralph Thoresby M.A. Rector of Stoke-Newington,
Middlesex.
1748. Rev. Mr Trotter, Rector of Gravely, Cambridgeshire.
1750. { Rich. Terrick D.D. Canon Residentiary of St Paul's.
John Thomas, D. D. Prebendary of Westminster, and
Chaplain in Ordinary to His Majesty.
1751. Rev. Mr. William Talbot, Minister of Kington,
Warwickshire.
1752. { Hon. and Rev. Mr George Talbot.
Thomas Townson B.D. Rector of Malpas, Cheshire.
1755. Thomas Tanner D. D. Prebendary of Canterbury.

V.

1700. James Vernon Esq; Westminster.
1732. Edward Vernon D. D. Rector of St George,
Bloomsbury.
1744. Mr Richard Venn, Ludgate-Hill.
1752. { Mr Thomas Veale, Attorney at Law, at Plymouth.
Abbot Upcher, B.A. of St Edmunds-Bury.

W.

1725. Right Rev. Benjamin Lord Bishop of Winchester.
1734. Right Rev. Isaac Lord Bishop of Worcester.
1755. Right Rev. Richard Lord Bishop of Waterford.
1733. Rev. Mr Charles Wadsworth at How, Norfolk.

Thomas

Time of
Admission.

[29]

1734. *Thomas Wilson* D.D. Prebendary of *Westminster*, and
Chaplain in Ordinary to His Majesty.
1740. { *Mr William Watts*, *Vauxhall*.
Rev. *Mr Ward*, *Kensington*.
1742. *Henry Weston* Esq; *West Horsley* in *Surry*.
1743. *William Wortbington*, M. A. Vicar of *Llanrhaiadr*
in *Mochnant*, *Denbighshire*.
1744. *Sir William Wentworth* Bart. at *Bretton*, *Yorkshire*.
{ *Christopher Wilson* D.D. Prebendary of *Westminster*.
1745. { *John Warcopp* L.L.B. Minist. of *St Andrew Auckland*, *Durb.*
Mr *John Wilberfoss*, Merchant at *Gainsborough*.
1748. { Rev. *Mr Edw. Wilson*, Rector of *Westmeston*, *Suffex*.
{ *Francis Walwyn* D.D. Prebendary of *Canterbury*.
1749. *Mr William Wright*, of *St Anne's Westminster*.
1750. Rev. *Mr John Warner*, Rector of *Cherrington* in
Warwickshire.
{ Rev. *Mr Samuel Walker* of *Truro*, *Cornwal*.
1752. { *John Wills* M.A. Vicar of *St Bride's*, *London*.
Rev. *Mr Edward Walmsley*, Rector of *Falmouth*,
Cornwal.
{ *Mr Forth Winter*, *Norfolk-street*.
1753. { *Bartholomew Wood*, Esq; *Rotherbith*.
Rev. *Mr William Williams*, Rector of *St Ewe*, *Cornwal*.
{ *John Warren* M.A. Rector of *Leverington*, in the Isle
of *Ely*.
1755. { *William Wright* Esq; of *Mottram Andrew* in *Cheshire*.
Mr *Thomas Williamson* of *Alford*, *Lincolnshire*.
Mr *Edward Whinfield* of *New Windsor*, *Bucks*.

Y.

1744. **T**HE Most Rev. *Matthew* Lord Archbishop of
York.
1748. *Edward Yardley* B. D. Archdeacon of *Cardigan*.
1750. *Francis Yarborough*, D. D. Principal of *Brazen-
Nose* College, *Oxon*.

Rev.

Z.

1724. **R**EV. Mr *Ziegenbagen*, one of His Majesty's German Chaplains.
-

LADIES Annual Contributors.

1732. { **M**RS *Basset* of *Tanton-Court*, *Devon*.
Mrs *Bridget Ilbert* of *Bowring-Leigh*, *Devon*.
1747. Right Honourable the Countess of *Northumberland*.
1749. Mrs *Lloyd*, at the Salt Office.
1750. { Mrs *Pierſon*, *New Bond-ſtreet*.
Lady *Legard*, of *Ganton*, *Yorkſhire*.
Mrs *Jane Thornton*, of *Clapham* in *Surry*.
1752. Mrs *Fitzgerald*, of *West Horſley*, *Surry*.
1753. { Mrs *Barham* of *New Burlington-ſtreet*.
Mrs *Michell*, of *Bloomsbury-ſquare*.
Mrs *Bunbury* of *Brampton*, *Huntingdonſhire*.
1754. Lady *Rogers* of *Blatchford*, *Devon*.



N.

Nº II.

THAT the ~~Charity-Schools~~ might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, that, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712, they have these Words:

“ AND because some have apprehended, that the
 “ placing so many of them out Apprentices to Ma-
 “ nual Trades, as is now generally done, may oc-
 “ casion, in Time, a Want of Servants, especially
 “ in Husbandry; the Society recommend it to your
 “ Consideration, whether the bringing up the Chil-
 “ dren to Husbandry, or putting them out to Ser-
 “ vices, at Sea, or in sober Families, may not be
 “ more useful to the Publick, and no less beneficial
 “ to themselves.

Circular
 Letter
 1712.

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words.

1719.

“ NEXT to improving the Minds of the Poor
 “ in all necessary Christian Knowledge, the Society
 “ have desired, and do again earnestly intreat all
 “ their Correspondents, to use their utmost Endeavours to get some kind of Labour added to the
 “ Instruction given to Children in the Charity
 “ Schools;

“ Schools; as *Husbandry* in any of its Branches,
 “ *Spinning, Sewing, Knitting, or any other useful*
 “ Employment; to which the particular Manufac-
 “ tures of their respective Countries may lead them:
 “ This will bring them to an Habit of Industry,
 “ as well as prepare them for the Business by which
 “ they are afterwards to subsist in the World, and
 “ effectually obviate an Objection against the Cha-
 “ rity Schools, that they tend to take poor Children
 “ off from those servile Offices which are necessary
 “ in all Communities, and for which the wise Go-
 “ vernor of the World has by his Providence de-
 “ signed them.

Circular
 Letter
 1720.

“ THE best Means of employing the Poor, has
 “ always had a Share in the Thoughts of the wisest
 “ Men in this Kingdom; and the present State of
 “ Affairs, with respect to our Trade, seems to re-
 “ quire a Continuance of your Care and Applica-
 “ tion, to promote those Employments among the
 “ Children educated in Charity Schools, which may
 “ be most for the Service of the Publick; so that
 “ beside *Reading, Writing, and Arithmetick*, and
 “ instructing them in the Principles and Rules of
 “ our holy Religion, they ought also to be inured
 “ to some sort of profitable *Labour or Business*.

“ It has been observed by a worthy Correspond-
 “ ing Member, that where, in the Want of other
 “ Labour, the Children in the Country go a Mile
 “ or two to School, even that has contributed to
 “ make them robust and active; and that *Gar-
 “ dening, Plowing, Harrowing*, or other servile La-
 “ bour every other Day for their Parents, has been
 “ no Prejudice to their Progress in Learning.

Circular
 Letter
 1722.

“ 'Tis not easy to prescribe such an Employ as
 “ would suit all Parts of the Kingdom; and there-
 “ fore

“ fore it must be left to the Prudence of those
 “ who are intrusted with the Management of Cha-
 “ rity Schools, to chuse such Employments for
 “ the Children, as they shall judge to be most prac-
 “ ticable in their respective Places; and if any in
 “ your Neighbourhood have been so happy as to
 “ fall into a proper Method for employing poor
 “ Children, you are desired to signify it in as parti-
 “ cular a manner as you can; that when the So-
 “ ciety are furnished with a greater Variety of such
 “ Methods, they may be communicated to the
 “ Publick for general Practice.

“ AND tho’ the Manner of employing the Poor,
 “ may, at first, be attended with some Difficulty,
 “ by reason of the Variety of Manufactures in the
 “ Kingdom, and the Materials necessary for them,
 “ which all Places do not equally afford; yet
 “ wherever an Attempt has been made (tho’ by
 “ Means perhaps at first not appearing very proba-
 “ ble) it has seldom failed of producing some
 “ good Effect: for notwithstanding the Produce of
 “ the Manufactures, wherein the Poor are employ-
 “ ed, should happen to be but small, yet if they
 “ are kept from Idleness and Beggary, and inured to
 “ a sober and industrious way of Living, the good
 “ Effects thereof, as well to themselves as to the
 “ Publick, will fully compensate all the Pains that
 “ shall be taken therein.

“ THE general Usefulness of *Husbandry* to this
 “ Nation, the real Want there has been of Persons
 “ to be employed in it, and the Mortality that has
 “ lately happened in many Counties, especially
 “ among the lower and more laborious sort of
 “ People, are, in the Opinion of the Society, all of
 “ them, very good Reasons to engage their Mem-

E

“ bers

1725.

Circular
 Letter
 1729.

" bers to use their utmost Endeavours that poor
 " Children may be bound out *Apprentices* to that
 " Business ; which would silence one of the most
 " popular Clamours that has been raised against
 " Charity Schools. This Concern therefore, which
 " so nearly affects the common Interest of our
 " Country, is particularly recommended by the So-
 " ciety to all their Members.

FROM these *Extracts* it will appear, how care-
 ful this Society has always been to obviate the com-
 mon Objections made against the Charity Schools,
 that they only breed up Children in Idleness and
 Pride ; and it must not be omitted, that as early
 as the Year 1712, they particularly recommended,
 " That however these Children are disposed of, it
 " will be very necessary beforehand to teach them
 " that great Lesson of *true Humility*, which our
 " Saviour has prescribed to all that will be his Dis-
 " ciples ; lest the Advantages they receive from a
 " pious Education, should incline them to put too
 " great a Value upon themselves ; and therefore
 " that the Masters be often put in mind of guard-
 " ing the Children under their Care, as much as
 " possible, against such dangerous Conceits ; and in
 " order thereunto, to instruct them very carefully
 " in the Duties of Servants, and Submission to
 " Superiors.

AND knowing that it is of the highest Import-
 tance to the Welfare of the Charity Schools, to re-
 move all Occasion of Complaint against them as
 Nurseries of *Disaffection* to the Government, They
 acquainted their Members in Town and Country,
 " That his Grace the Archbishop of *Canterbury*
 " having heard some Complaints against the Con-
 " duct of certain Teachers in these Schools, on this
 " Head,

“ Head, did, in 1716, write a Letter to the Trustees
 “ of the Schools in and about *London*, earnestly ex-
 “ horting them rigorously to animadvert upon all,
 “ whether Children or Teachers, who either appear,
 “ or suffer them to appear at any time in publick,
 “ to affront the Government, and bear a Part in those
 “ Tumults and Riots, which are so great a Scandal,
 “ as well as Prejudice, to the good Order and Peace
 “ of the Realm. And likewise, if there be any Ga-
 “ techisms or Institutions taught in any of these
 “ Schools, that meddle with political or party Prin-
 “ ciples, that they ought immediately to be thrown
 “ aside, as pernicious to the original Design of these
 “ pious Nurseries.

SOME time after this, his Grace, in a particular
 manner, recommended it to the Trustees of the
 Charity Schools in and about *London*; “ To require
 “ all the Masters and Mistresses under their Di-
 “ rection, not only to take the Oaths to the Go-
 “ vernment before their Admission, but at the
 “ Time of their Admission to subscribe to some such
 “ solemn Promise, or Declaration, as the follow-
 “ ing, viz. *That they do heartily acknowledge his Ma-*
 “ *jesty King GEORGE, to be the only lawful and*
 “ *rightful King of these Realms; and will to the*
 “ *utmost of their Power educate the Children com-*
 “ *mitted to their Charge, in a true Sense of their*
 “ *Duty to him as such: That they will not by any*
 “ *Words or Actions, do any thing whereby to lessen*
 “ *their Esteem of, or their Obedience to the present*
 “ *Government. That upon all publick Days, when*
 “ *their Children may be likely to appear among any*
 “ *disorderly Persons, they will do their best to keep them*
 “ *in, and severely punish them, if they shall hear of*
 “ *their running into any Tumults, or publick Meet-*
 “ *ings,*

*ings, contrary to the good Order of such Schools
and Scholars."*

SEVERAL other Prelates have earnestly pressed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.



An Account of the CHARITY SCHOOLS in and about *London and Westminster,*

APRIL 1755.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, which Schools generally attend the Anniversary Meeting.

C. signifies Cloath'd.
pt. Cl. part Cloathed.

M. Maintained.
W. Set to Work.

CHARITY-SCHOOLS in the Parishes of		No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. Services or to Sea. for taken out by friends		Girls put out since setting up of the School to Appren. Services or taken out by friends		No. of Children educated in the Schools, including those now in them
* A ldgate Ward with- in, formerly St Katharine Creed, 1717. C.		1	50	—	95 Sea 5	192	—	—	346
* St Alphage London, set up for Boys 1751. for Girls 1753. C.		1	14	6	1	8	—	2	21
* St Andrew Holborn, } erected 1699. C. —		1	80	—	446 Sea 29	5	—	—	560
* In the same Parish, 1700. C.		1	—	71	—	—	302	—	373
* In the same Parish, 1715 for Teaching Navigation to 40 Children gratis, out of any Cha- rity Schools, within the Bills of Mortality, on <i>Mondays, Wednes- days, and Fridays</i> ; from whence 245 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools.		1	—	—	—	—	—	—	—
* St. Anne Aldersgate 1709. C.		2	30	20	102	132	46	114	444
St. Anne Blackfryars, set up 1705. supported by Endowment, C.		2	40	30	114	149	77	131	541
* St. Ann Westminster 1698. C.		1	52	—	356	90	—	—	498
* In the same Parish 1698. C.		1	—	52	—	—	146	173	371
St. Bartholomew the Great, for Boys 1717. and for Girls 1727. Pt. C.		2	36	20	70 Sea 5	66	15	15	227
Battersea, Surry, founded and endowed by a Person of Qua- lity for 20 Boys, taught to Read, Write, and cast Accounts, several of whom are afterwards Apprenticed with the Interest of two Legacies left for that Purpose.		1	20	—	100	144	—	—	264
		14	322	199	1327	786	586	435	3655

CHARITY SCHOOLS
in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Services or taken out by friends	Girls put out since setting up of the School to Appren. or taken out by friends.	No. of Children educated in the Schools including those chosen in them
* Billingsgate Ward 1714. C.	1	40	—	100 Sea 13	300	—	453
St. Botolph Aldersgate, } 1702. C.	1	30	—	446 Sea 10	75	—	561
In the same Parish 1702. C.	1	—	20	—	—	19	196
St. Botolph Aldgate within } For Boys set up 1698. and for Girls } 1710. C.	2	50	40	150	—	32	272
St. Botolph Bishopsgate, } 1702. C.	2	25	25	32	82	20	55
St. Bride's Parish 1711. C.	2	56	40	88 Sea 11	48	48	63
* Bridge and Candlewick } Ward, set up for Boys 1710. Girls } 1717. formerly under the Name of } St. Michael Crooked-Lane, and St. } Magnus the Martyr. Cl.	2	60	40	120 Sea 14	411	15	357
Brittish Charity School, } Clockwell Green, set up 1737. } for the Instructing, Cloathing, } and putting forth Apprentice poor } Children, descended of Welch Pa- } rents, born in or near London, that } have no Parochial Settlement here.	1	33	—	104 Sea 13	84	—	239
* Broadstreet Ward 1714 C.	2	50	30	126 Sea 29	84	36	151
Camberwell in Surry 1721 C.	2	25	25	—	—	—	96
* Castle Baynard Ward C. } Boys 1710. Girls 1719.	2	30	20	92	198	38	134
Chelsea, Middlesex, set up } 1707, endow'd with 10 l. per Ann. } for ever, by the late Mr. Chamber- } layne, Pt. C. and Pt. M.	2	35	20	72	12	—	5
In the same Parish, Set } up June 1709. for Soldiers Girls, } supported by Ladies and Gentle- } women, seven of whom are Trus- } tees, Cl.	1	—	30	—	—	7	97
* Christ - Church, Spital- } Fields, set up 1708. Cl.	2	30	30	97 Sea 3	162	—	212
Christ Church in Surry, } Boys 1711. Girls 1715. C.	2	30	10	155 Sea 37	44	52	35
* St. Clement Dane 1702 C.	2	60	40	381 Sea 55	35	—	185
	27	554	370	2123	1535	267	1586
							6435

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	5 rvicees or taken out by friends	Girls put out since setting up of the School to Appren.	Services or taken out by friends	No. of Children educated in the Schools, including those now in them.
* In the same Parish of St Clement Dane, an Horn-book School for Boys and Girls, 1724. pt. Cl.	1	11	19					30
* Cordwainers and Bread-street Ward, C. Boys 1701. Girls 1714.	2	50	30	187 Sea 15	407	51	336	1076
* Cornhill and Lime-street Ward. C. 1710.	2	50	30	204 Sea 14	219	21	220	760
* Cripplegate Ward within Boys 1712. Girls 1713. Cl.	2	50	25	120 Sea 1	264	4	171	635
Deptford in Kent C.	2	50	20	8				78
Dowgate Ward, set up 1715. C.	2	30	20					50
* St. Dunstan in the West C. Boys 1708. Girls 1710.	2	50	40	217 Sea 41	169	246	145	918
St. Edmund the King. A Subscript. and Collect. to put out Children Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
* St. Ethelburga, Cl. Set up 1719. first in the Parish of St. Mary Abchurch, supported by the Subscriptions of a Society, and other Collections	1	40		70 Sea 4	103			217
* East Smithfield in the Parish of Aldgate, the Boys set up 1706, and the Girls 1710. C.	2	40	30	90 Sea 18	279	11	243	711
* Faringdon Ward within set up 1705. C.	2	60	40	274 Sea 6		150	145	675
* St. George in the East, C. Boys 1716. Girls 1719.	2	50	50	140 Sea 12	256	12	330	850
* St. George the Martyr 1708. C.	2	35	35	231 Sea 9	4	160	21	542
* St. George Southwark C. Girls 1747.	2	40	20	36 Sea 6	117	5	48	272
* St George Middlesex 1719. C.	2	50	50	144		12		256
	26	606	409	1910	1814	672	1659	7070

CHARITY-SCHOOLS in the Parishes of

	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea.	Services or taken out by friends.	Girls put out since setting up of the School to Appren. or taken out by friends.	No. of Children educated in the Schools, including those now in them.
Sir George Wheeler's Cha- pel in Spital Fields. 1703. C. W.	1	—	30	—	—	14 11	55
*S. Giles Cripplegate with- out, in Redcross-street, 1698. C.	1	100	—	224 See 18	1003	—	1345
In the same Parish, sup- ported by the Lady Eleanor Hol- lis's Legacy of 62 l. 10 s. per Ann. 1709. Cl.	1	—	50	—	—	32 31	113
*St Giles in the Fields, and St George Bloomsbury, set up 1705. C.	4	101	101	462 See 15	—	293 58	1030
The Trustees of these Schools in 1728, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.							
Greenwich, Kent. 1700.	1	—	40	—	—	4 200	244
C. W. the Children here spin, and make their own Cloaths both Lin- nen and Woollen.							
In the same Parish, Cloathed in Green.	1	20	—	—	—	—	20
In the same Parish, Cloathed in Grey.	1	28	—	—	—	—	28
Hammersmith, Middlesex.	2	20	20	—	—	—	40
Highgate, Middlesex, C. set up for Girls 1722. The Schoolhouse was Built by Edward Pauncefoot Esq; who endowed it with 20 l. per Ann. for ever.	1	—	20	—	—	—	20
St James Clerkenwel, C. 1700.	2	60	40	295 See 10	12	143 47	607
In the same Parish, 1730.	1	20	10	—	—	—	30
for Children 5 Years old, to qua- lify them for the other Schools.							
St. James Westminster, C.	1	42	—	136	—	—	178
Supported by the Offertory, 1697.							
In the same Parish in King-street, set up 1712, by the late Archbishop Tenison, supported out of the Revenue of the Chap- pel, C.	1	36	—	120	—	—	156
	18	427	311	1280	1015	486 347	3866

CHARITY-SCHOOLS
in the Parishes of

In the same Parish of St James Westminster, set up 1725.
C. M. W. to prepare them for Service, supported by Collections at Sermons, and casual Benefactions

St. John at Hackney, C.
Set up 1714. laid down Lady-day 1735. Reviv'd Midsummer following

St. John Wapping, set up
for Boys 1704. Girls 1708. C.

*** St. John Southwark, 1735. Cl.**

Isleworth, Middlesex,
1715. C. W.

St. Katherine near the Tower, 1707. C.

Kensington, Mid. 1707.
To which HIS MAJESTY is graciously pleased to allow 80*l.* per Ann. and the Children have a Dinner every Sunday from Michaelmas to Lady-day

*** Lambeth in Surry, Boys**
1708. Girls 1706. C. W. One half of the Day the Boys are employ'd in Spinning Silk, the Girls in Knitting and Sewing alternately all day.

*** Langbourn Ward, set up in the Name of Alhallowes Lombard-street, 1702. and made the Ward School, 1735. Cl.**

*** St. Leonard Shoreditch,**
Boys erected 1705. Girls 1709. C.

*** St. Luke Middlesex, from the Parish of St. Giles Cripplegate, set up 1710. Cl.**

In the same Parish, Cl.
Set up 1727. supported by a Legacy of Mr. John Fuller, deceased; and Five Pounds allow'd to put out each Boy Apprentice

[41]											
No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to		Girls put out since setting up of the School to		No. of Children educated in the Schools including those now in them				
			Appren. or to Sea	Services, or taken out by friends	Appren.	Services, or taken out by friends					
1	—	40	—	—	60	—	100				
2	30	20	73	84	4	93	304				
2	40	30	Sea 78 47	169	46	78	488				
1	—	31	—	—	2	66	99				
2	40	20	—	—	—	—	60				
2	35	15	197	22	46	42	357				
2	30	20	84	15	34	53	236				
2	46	13	Sea 38 1	157	—	104	359				
1	50	—	Sea 156 13	286	—	—	505				
2	50	50	Sea 210 10	213	90	170	833				
1	50	—	161	134	—	—	345				
1	24	—	25	—	—	—	53				
F											
19395	239	1137	1080	282	606	3739					

CHARITY-SCHOOLS
in the Parishes of

	N ^o . of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	Girls put out since setting up of the School to Appren.	Services, or taken out by friends	No. of Children educated in the Schools including those now in them
St. Margaret Westminster, cloth'd in Blue, the Boys set up 1688. the Girls 1714. <i>W.</i>	2	52	34	360 Sea 39	80	7	108	680
In the same Parish, cloth-ed in Grey, <i>W.</i> and <i>M.</i> the Boys set up 1698.	2	50	26	381	—	—	218	675
St. Martin in the Fields 1699. <i>C.</i> In these Schools 35 Girls are <i>M.</i> and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 2 Days in a Week, by Rotation.	3	80	51	536	—	—	198	865
*St. Mary at Islington, 1710. <i>C.</i>	2	26	18	100	23	15	22	204
*St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. <i>C.</i>	2	50	20	223 Sea 8	179	7	119	606
St. Mary Overee, <i>alias</i> St. Saviour Southwark, <i>C.</i>	2	60	50	—	—	—	206	316
*St. Mary Rotherhith, 1739.	1	20	14	—	—	—	—	34
In the same Parish, <i>C.</i> Boys set up 1742, Girls 1746.	2	25	10	23 Sea 2	—	—	13	73
*St. Mary le Strand, 1708. <i>C.</i>	1	20	—	326 Sea 4	90	—	—	440
St. Mary Whitechapel, 1705. <i>C.</i>	2	60	40	267 Sea 6	—	159	144	676
Mile End, Old Town, set up 1723. <i>C.</i>	1	30	—	38 Sea 4	6	—	—	78
In the same Parish, cloth-ed in Blue, and endow'd	1	100	—	—	—	—	—	100
Mortlake in <i>Surry</i> , set up 1701. <i>C.</i>	2	9	9	—	—	—	—	18
Newington Butts, <i>Surry</i> , 1710. <i>C.</i>	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity Schools	1	60	—	—	—	—	—	60
*St. Olave Old Jewry, St Martin Ironmonger Lane, and the Ward of Coleman-st. set up 1717. <i>C.</i>	1	40	—	60 Sea 1	200	—	—	302
St. Olave Southwark, 1735. <i>C.</i>	1	—	40	—	—	7	28	75
	27	712	312	2421	578	195	1056	5274

CHARITY-SCHOOLS in the Parishes of

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Services, or taken out by friends	Girls put out since setting up of the School to Appren. or taken out by friends.	No. of Children educate in the Schools, including those now in them.	
St Paul Covent Gar- den, Boys 1701. Girls 1712. Cl. }	2	30	20	Sea 318 15	3	102	60	574
* St. Paul Shadwell, Boys 1699. Girls 1712. C. }	2	40	30	234	671	—	—	975
Poplar Chapel in Step- ney. C. 1711. }	1	30	—	34	20	—	—	84
Putney, Surry, C. —	1	20	—	—	—	—	—	20
Queen-Hithe Ward, set up 1717. Cl. }	2	24	20	Sea 15	66	—	70	196
Ratcliff Hamlet, Step- ney, Boys 1710. Girls 1723. }	2	35	15	100	—	—	10	160
Richmond in Surry, set up 1713. C. — }	2	50	50	262 Sea 8	12	200	38	620
* St. Sepulchre within, set up 1700. C. — }	1	51	—	450 Sea 3	6	—	—	510
* In the same Parish within, set up 1702. C. — }	1	—	51	—	—	—	448	499
* In the same Parish without, Girls, set up 1711. C. }	1	—	25	—	—	222	56	303
* In the same Parish without, Boys, set up 1706. Cl. }	1	33	—	215 Sea 18	—	—	—	296
* St. Stephen Wal- brook, 1698. Cl. — }	1	35	—	77	49	—	—	161
* St. Thomas South- wark, 1704 Cl. — }	1	30	—	141 Sea 19	86	—	—	275
* Tower-Ward, Girls 1707. Boys 1709. C. — }	2	60	60	126 Sea 96	310	18	775	1445
* Vintry-Ward 1710. C. —	1	50	—	12 Sea 13	318	—	—	533
Wandsworth, Surry, * Westminster French Charity-School, set up 1747. † }	1	25	—	—	—	—	—	25
	2	15	15	11	6	12	4	63
Brought from Pag. 37--	24	528	286	2357	1547	554	1467	6739
— from Page 38—	14	322	199	1327	786	586	435	3655
— from Page 39—	27	554	370	2123	1535	267	1586	6435
— from Page 30—	26	606	409	1910	1814	672	1659	7070
— from Page 41—	18	427	311	1280	1015	486	347	3866
— from Page 42—	19	395	239	1137	1080	282	606	3739
— from Page 42—	27	712	312	2421	578	195	1056	5274
TOTAL —	155	3544	2126	12555	8355	3042	7156	36778

|| The Boys are employed at spare Hours to braid Nets for the Free British Fishery.

† For the Instructing, Cloathing, Maintaining, and putting forth Apprentice poor Children descended of French Protestant Refugees, born in or near London, that have no Parochial Settlement here. This School is supported by Annual Subscriptions and Voluntary Contributions; and the Children (being all taught to Read and Write English, equally as well as French) are hereby recommended to those Masters or Mistresses, that have need of Servants capable of speaking both Tongues fluently.— The School is kept in Queen-street near Golden-square.

Boys at School —	3544	} 5670	Total of Children at School.
GIRLS —	2126		
Boys put out to Appren. —	12555	} 31108	{ Total of Children put to Apprenticeships and Services, or taken out by Friends; of which 722 are gone to Sea, out of 44 Schools.
To Services, &c. —	8355		
Girls put out to Appren. —	3042		
To Services, &c. —	7156		

Note, *The TRUSTEES of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

The Number of Charity Schools in each County of England and Wales; with the Number of Children taught in them, according to the best Information that has been given to the Publisher hereof, is as follows:

	Sch.	Boys.	Girls.		Sch.	Boys.	Girls.
Anglesea —	3	40		Lincolnshire —	91	1164	90
Bedfordshire —	34	345	57	Merionethshire —	2	40	25
Berkshire —	59	807	140	Middlesex —	29	410	222
Brecknockshire —	5	251	47	Monmouthshire —	7	104	10
Buckinghamshire —	57	689	46	Montgomeryshire —	6	76	16
Cambridgeshire —	36	673	124	Norfolk —	34	570	223
Cardiganshire —	1	10		Northamptonshire —	47	508	143
Carmarthenshire —	11	121	4	Northumberland —	10	430	40
Carnarvonshire —	3	35		Nottinghamshire —	30	252	28
Cheshire —	17	124	66	Oxfordshire —	23	366	106
Cornwal —	13	72	34	Pembrokeshire —	25	184	41
Cumberland —	6	160	30	Radnorshire —	3	60	
Denbighshire —	5	100	3	Rutlandshire —	6	32	12
Derbyshire —	18	274	51	Shropshire —	22	373	37
Devonshire —	41	679	235	Somersetshire —	33	582	90
Dorsetshire —	13	117	29	Staffordshire —	14	230	88
Durham —	12	276	20	Suffolk —	40	600	140
Essex —	37	498	178	Surry —	29	546	144
Flintshire —	1	60		Sussex —	23	512	60
Glamorganshire —	6	50		Warwickshire —	36	385	165
Gloucestershire —	60	940	100	Westmoreland —	1	16	10
Hampshire —	39	541	112	Wiltshire —	37	736	57
Herefordshire —	29	468	79	Worcestershire —	38	612	100
Hertfordshire —	38	652	126	Yorkshire —	54	893	191
Huntingdonshire —	25	282	20				
Kent —	62	968	315		640	9681	2038
Lancashire —	21	311	31	Brought forward	689	9825	1877
Leicestershire —	36	451	30				
Carried forward	689	9825	1877		1329	19506	3915

An Account of the Circulating CHARITY SCHOOLS in Wales, from Michaelmas 1753, to Michaelmas 1754.

		Schools.	N ^o of Scholars.			Schools.	Scholars.
<i>Anglesea</i>	—	22	883	<i>Merionethshire</i>	—	7	211
<i>Breconshire</i>	—	2	56	<i>Monmouthshire</i>	—	9	285
<i>Cardiganshire</i>	—	9	508	<i>Montgomeryshire</i>	—	2	74
<i>Carmarthenshire</i>	—	39	1775	<i>Pembrokeshire</i>	—	11	458
<i>Carnarvonshire</i>	—	20	756	<i>Radnorshire</i>	—	1	27
<i>Denbighshire</i>	—	9	442			30	1055
<i>Glamorganshire</i>	—	18	543	Brought over	119	4963	
		119	4963		149	6018	

N. B. In many of the *Welsh* Schools, the Adult People, Men and Women, (being ignorant of the *English* Tongue) are taught to Read the Scripture in the *British* Language; and most of the Masters instruct, for three or four Hours in the Evening, after School-time, twice as many as they had in the Schools by Day, who could not attend at other times.

N. B. Some *English* Charity-Schools are included, set up of late for the Poor who did not understand *Welsh*.

A Summary View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
A T LONDON, ———	155	3544	2126
In other Parts of <i>South Britain</i> , ———	1329	19506	3915
<i>Welsh</i> Schools not included in the List, pag. 44. —	149	6018	
In <i>North Britain</i> , by the Account published 1748. —	134	5187	2618
In <i>IRELAND</i> , for teaching to Read and Write only. —	168	2406	600
In Ditto, erected pursuant to his Majesty's Charter, and encourag'd by his Royal Bounty of 1000 l. per Annum, for instructing, employing, and wholly maintaining the Children, exclusive of the <i>Dublin</i> Work-house School, ———	44	1579	
Apprenticed, 1061. to Nov. 1752. ———			
Total of Schools ———	1979	3053	6641
		6641	
Boys and Girls now taught in those Schools —		39694	

Note, Where the Number of Scholars have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the Column of *Boys*. *The*

The following PROPOSAL having been made to the SOCIETY some Time ago, was reprinted by them, and recommended again to the Consideration of all the Trustees for CHARITY SCHOOLS, and distributed among those which are in and about London.

A Proposal for adding *Work* to the *Learning* usually given to the Charity Children.

THE Instructing of Youth, and Providing for the Poor and Impotent, are such obvious Duties, that they meet with universal Approbation; but the most proper Means to attain that good End, is often disputed.

THE Erecting of Charity Schools has most certainly laid a good Foundation for the first; and the late excellent Law relating to *Work-Houses*, has put it in the Power of every Parish in a much better Manner to provide for the latter.

As to the Charity Schools, it must needs be acknowledged, that those excellent Persons who first form'd, and they who have since conducted that good Work, ought ever to be mentioned with Honour: And now, that such Schools are established in most Parts of the Kingdom, it is much to be wished that some Means could be contrived to render them still more useful, and effectually to answer the good Purposes of their Institution.

It is conceived, that if the Children educated in Charity Schools, were employed in some such Business as they are capable of, it would be no Hindrance to their Learning, and might have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

SUP-

SUPPOSE *England* and *Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by some Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work would be *One Hundred thousand*, who, if they work but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

THE Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will be always made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

Coarse Wool,
Flax, or Hemp
to be spun in
the Charity
Schools.

'TIS impossible to give minute and particular Directions for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly be to keep the Business in a small compass.

THO' the Spinning of Wool, and Flax, or Hemp, is proposed, as most advantageous, yet where this is found impracticable, the Children should be employ'd in some other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Christians to assist in an Undertaking, which so much conduces to the Glory of God, and the Good of Mankind.

MATHE-

November 16. 1750.

MATHEMATICAL SCHOOL in *Hatton Garden*.

MINUTE **T**HE Trustees of the Navigation School
 I. taking Notice, that it hath often happened, that the Parents or Friends of the Boys taught in this School, and qualified to be put out to Sea Service, have refused or prevented their being bound out Apprentice to such Service, contrary to their own Agreement upon their Admittance into this School, to the Hindrance of this Charity, and the Publick Detriment: For preventing therefore such Inconveniencies, as much as in the Trustees of this School lies, it is to be wished, that the Trustees of the Charity Schools, at their next general Meeting, would be pleased to come to a Resolution, that the Boys sent from their respective Charity Schools to this School to be taught Navigation, shall receive no further Benefit from them, unless such Boys shall be bound out Apprentice to Sea-Service at such Time as the Trustees of this School shall think them sufficiently qualified in that Behalf.

The above Minute of the Trustees of the Navigation School, having been laid before the Trustees of the Charity Schools, at their General Meeting, the 7th of February, they came to the following Resolution.

St Dunstan's Quest-House, Feb. 7. 1750-1.

At a General Meeting of the Trustees of the Charity Schools;
A Greed, to recommend it to the Trustees of the Charity Schools, that for the future, the Boys who are sent to the Navigation School in *Hatton Garden*, be bound Apprentice to the Sea Service only, and at such Time as the Trustees of the said School shall judge them sufficiently qualified. And in case any Boy shall refuse to go to Sea, after he has learned Navigation, such Boy shall then be deprived of the Money allotted by the Trustees of the School to which he belongs, to put him Apprentice to any other Trade.

Which Resolution it is desired may be complied with by the Trustees of the several Schools who send Boys to the Navigation School.

MINUTE

MINUTE THE Master reported, that in Pursuance of
 II. the Order of the 16th of November last, he
 had computed the Number of Boys that had been received
 into this School within the Space of these seven Years last
 past, and the Number of those who have been bound out to
 Sea, and finds the Number to stand thus, there have been
 received into this School 130, and bound out to Sea 76
 only; so that about 5 are gone to Sea to 9 taken in.

June 14. 1750.

At a Meeting of the Trustees of the Charity School of St
Giles in the Fields;

ORDERED, That for the future, if any Boy, who has had
 his Education in the Navigation School, shall refuse
 to be bound out to Sea-Service, such Lad shall not receive
 any Benefit from these Schools, and that the 2l. 2s. which
 the Trustees usually pay when Lads are bound out with the
 Consent and Approbation of the Trustees, be paid into the
 Hands of the Treasurer of the Navigation School, which
 this Board desires may be applied to the Benefit of such
 Children who shall be bound out to Sea Service from this
 School, in such Manner as the Trustees of the Navigation
 School shall please to direct.

*The Trustees for the Charity-Schools in St. Andrew's Hol-
 born, LONDON, are so sensible of the Use it may be to the
 Publick, to dispose of the Children under their Care,
 with regard to their Genius for Tilling Ground, and
 other parts of Husbandry; that they have given the fol-
 lowing Notice*

*To all FARMERS, GARDENERS, and other Occupiers
 of Land in England.*

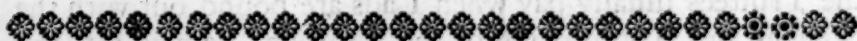
IT having been represented to the Trustees of the Cha-
 rity-Schools in the Parish of St. Andrew's Holborn, in
 the City of London; that there is great want of Hands, in
 divers Parts of the Kingdom, for Tilling the Ground,
 and performing other Parts of Husbandry: And the said
 Trustees being heartily disposed to do all in their Power,
 to render their Charity Children useful to the Publick,
 G and

Proposal for
 employing
 Boys and
 Girls.

Boys in Hus-
bandry,
Girls in
Housewifry.

and answer all other the good Purposes and Intentions of the Encouragers of these pious and beneficial Institutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Household-Work, to any Farmer, Gardener, or Occupier of Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N.B. *The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English; and the Girls to read and write English, and to do Plain-Work.*



There having sometimes happened much Difficulty in obtaining a Legacy given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. do give and bequeath
unto G. H. of the
Sum of Pounds,
to the Intent, and on Trust, that he do
pay the same to the Treasurers for the
Time being of the Charity-School, for
Teaching [poor Children, or poor Boys,
or poor Girls,] to Read, &c. in the Pa-
rish of in the City
of or in the
County of for the
Use of the said School.

A C A T A L O G U E O F T H E B O O K S

Disperfed by the *SOCIETY.*

Bibles may be bought at the following Prices, viz.

			In Quires.	
			s.	d.
B Revere Character fingle in 8vo.	—	—	5	6
— The fame with the Apocrypha	—	—	6	6
Minion Character fingle in 12mo.	—	—	2	9
The fame, — with Common Prayer and Pfalms	—	—	3	6
Nonpareil Character fingle in 12mo.	—	—	1	10
The fame, — with Common Prayer and Pfalms	—	—	2	5
The <i>Cambridge</i> Bible — Large Paper Nonpareil fingle	—	—	2	4
The fame — Small Paper Nonpareil fingle	—	—	1	10
The fame — with Common Prayer and Pfalms	—	—	2	6
The New Testament and Common Prayer Book in <i>Welch</i>	—	—	2	
The Common Prayer in <i>Welch</i>	—	—	1	6

Testaments and Pfalters at the following Prices, viz.

P ica Character 8vo.	—	—	—	1	7
Long Primer 8vo.	—	—	—	—	11
Brevere 12mo.	—	—	—	—	7½
Nonpareil 24to.	—	—	—	—	7½
Pfalters 12mo.	—	—	—	—	3¼

Common Prayers, *with* Psalms.

	In Quires.	
	s.	d.
P ica 8vo. —————	2	2
Breviere 12mo. —————	1	2
Minion 12mo. —————	—	11 $\frac{1}{2}$
Nonpareil 24to. —————	—	8 $\frac{1}{2}$
The Cambridge Common Prayer—Pica 8vo. —————	2	2
The same—Long Primer 12mo. —————	1	6
The same—Minion 12mo. —————	—	11 $\frac{1}{2}$
The same—Nonpareil 24to. Long Line Elzevir —————	1	5
The same — Nonpareil 24to. —————	—	8 $\frac{1}{2}$
New Version of Psalms by <i>Brady</i> and <i>Tate</i> , for Brev. Com. Prayer—	7 $\frac{1}{2}$	
Supplement to the said Version,—of the same Size —————	7 $\frac{1}{2}$	
New Version of Psalms to Minion 12mo. & Nonpar. 24to. Com. Prayer —	6 $\frac{1}{2}$	
The Supplement to ditto,—of the same Sizes —————	6 $\frac{1}{2}$	

N. B. The New Version of the Psalms by *Brady* and *Tate*, with the Supplement to the said Version, will be allowed to Members at Half Price when bound up with Common Prayer Books, or together.

The Price of other Religious Books in Quires.

B <i>P. Gastrel's</i> Christian Institutes —————	1	3
<i>Ostervald's</i> Arguments on the Books and Chapters of the Old and New Testament: With Practical Observations. Three Vols. 8vo. with a Preliminary Discourse. The Third Edition very much improved and enlarged —————	8	3
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Nº IV.

SOME

A C C O U N T

OF THE

Protestant Mission to EAST-INDIA,
In the Year 1754.

THE Society have, since their last Anniversary Account, received Letters from their own Missionaries, both at *Madras* and *Cudulore*; but none from the *Danish* at *Tranquebar*.

Of these Letters there is a joint-one (dated *October 10*, Mission at *Madras*, 1754) from the Reverend Messrs *Fabricius* and *Breithaupt* at *Madras*; wherein they express “ the most devout, and
“ thankful Sense of their Obligations to the good Providence of God, as well as an affectionate and respectful
“ Gratitude to the Society, and their Benefactors, not only
“ for their many personal Favours to themselves, but also
“ for their Zeal and Charity in promoting the Knowledge
“ and Practice of true Christianity among the *Indian* Heathen.”—They then acknowledge “ the safe Arrival of
“ the

“ the Presents, Salaries, and Remittances, which were sent
 “ by the *Norfolk*, Captain *Bonham*; whereof they imme-
 “ diately dispatched to their Brethren at *Cudulore* and
 “ *Tranquebar* their respective Appointments.”—“ They
 “ complain of their being still straitned both in their *tem-*
 “ *poral* and *spiritual* Affairs by the Calamities of War;
 “ which distress them in providing the Necessaries of Life,
 “ and prevent their going round the Country to do Good,
 “ and preach the Gospel.”—“ However, under this Con-
 “ finement, they are the more diligent in their ministerial
 “ Duties to the *Christian* Congregations within the Limits
 “ of the *English* Settlement at *Fort St George*; as also in
 “ the Care and Instruction of their *Mission-Schools*.”—“ Nor
 “ are they without Hope from the Suspension of Arms,
 “ and a Truce of three Months, which had been pro-
 “ claimed there; but that the *good Providence* of God will
 “ ere long not only comfort and relieve them under their
 “ Sufferings, but likewise open again the *Door of Faith*
 “ to the *Gentiles*, and of *Light* and *Truth* to those who
 “ are in *Darkness*: or are held in Delusion and Subjec-
 “ tion by the Spirit of *Antichrist*.”

Mission at
Cudulore.

As to the Mission at *Cudulore*, the Reverend Messieurs
Kiernander and *Hutteman* (under whose Care it is) have fa-
 voured the Society with the following Representation of
 its State, and their own Conduct, in their Joint-Letters
 and Journal from *January* to *July*, 1754.—They therein
 acknowledge “ the safe Receipt of all Remittances in Pre-
 “ sents and Money; returning heartiest Thanks to the
 “ Society and their Benefactors: and giving Glory to
 “ GOD for his Care and Goodness towards them in num-
 “ berless Instances; but more particularly, for bringing
 “ all such Remittances for many Years, (through so long
 “ and dangerous a Voyage, and the Perils of War) with-
 “ out any Loss.”—They then “ express themselves, as
 “ highly obliged to the Society for having so kindly and
 “ charitably considered their distressed Condition under a
 “ Scarcity and Dearthness of the very Necessaries of Life, as
 “ well by allowing of the Augmentation they themselves
 “ had

“ had been forced to make to their own Salaries: as
 “ by assuring them of having it continued, till it shall
 “ please God to restore Peace and Plenty to their Land.
 “ —But they have nevertheless great reason to complain
 “ and fear, being still surrounded with such Enemies,
 “ Plunderers, and Destroyers, as have not only cut off all
 “ the *Provision-Supplies* that were usually brought to them
 “ out of the Country; but have likewise, by the Murders
 “ they commit, frightened such Numbers of People out of
 “ it (to seek for Protection within the Boundaries of the
 “ *East-India Company's Settlements at Fort St David*) as
 “ have consumed a great deal of what their own Terri-
 “ tories produced. — So that, notwithstanding the
 “ Goodness and Generosity of their *European Benefactors*
 “ and the Society, they should have been pressed out of
 “ measure had they not been, from time to time, com-
 “ forted and relieved by sundry Contributions from the
 “ Good and Charitable in that Part of the World.” — For
 Instance, “ Mr Croke had given them *twenty five* Pagodas,
 “ and Mr Gaupp, a Swiss Captain, *two*; besides Mrs Cope
 “ (the Widow of Captain Cope, who was killed above two
 “ Years ago in an Action at *Triffenopoly*) had left them a
 “ Legacy of *Fifty Pounds*; whereof half was to be applied
 “ to the Uses of their Schools, and the Maintenance of
 “ their Children; which had been likewise considered in
 “ a Benefaction of *five* Pagodas from Lieutenant *Langford*,
 “ of *ten* from a Person who frequents their Churches,
 “ and of *twenty* which had been paid them by Captain
 “ *Gardiner*; who had received them through the Hands
 “ of the Reverend Mr *Robert Palke*, as a Gift from a Gen-
 “ tleman unknown at *Madras*.” — Moreover, “ the Dis-
 “ tresses (under which the *poor Christians* in the Country
 “ labour through the Ravages of the *Maratteers*) had so
 “ touched the Heart even of a *Jewish Merchant* at *Ma-*
 “ *dras*, that he had sent towards their Relief *ten* Pagodas,
 “ as did Captain *D'Illens* of the *Artillery*, *twelve*. — *John*
 “ *Moyle* also, who had been formerly educated in their
 “ School, to shew his Gratitude, had made a Contribu-

I

“ tion

“ tion of *twenty* Rupees to the Poor within the Mission-
 “ Boundaries.”

As to their own Conduct, and other Circumstances of the Mission, they say, “ that the Wars did still prevent
 “ both themselves and their Catechists from travelling far
 “ into the Country ; but their Brother *Fabricius* had made
 “ them a Visit in his way from *Madras* to *Tranquebar* ;
 “ whither he was going to confer with the *Danish* Mis-
 “ sionaries about a more perfect Translation of the *Tamu-
 “ lian New Testament*, which he had been preparing with
 “ great Pains and Accuracy.— Mr *Hutteman* thought it
 “ right to accompany him in his Journey ; the rather in-
 “ deed that he might reap the Benefit of such a Confe-
 “ rence.— However, in this Journey they were taken
 “ Prisoners by some FRENCH *Supees*, who imagined them
 “ to be ENGLISH *Officers*, and carried them to *Sicaambaram*,
 “ where the Commandant set them at Liberty, on being
 “ satisfied that they were only *Missionaries* on a Journey
 “ to *Tranquebar* ; where they settled, in several Confe-
 “ rences, the *Tamulian* Version : and thence returned in
 “ Health and Safety to *Cudulore*, about the middle of *May*.”
 — They then inform the Society “ of their having met
 “ with a favourable Opportunity for sending to *Mocha*
 “ some ARABIC *New Testaments and Psalters* ; which, as
 “ they believe, may bring forth, by the Blessing of God,
 “ some good Fruits among the *Mahometans* ; the more so,
 “ as they had thankfully accepted the Books which had
 “ been sent some time ago, and earnestly enquired after
 “ more.”— They conclude with observing, “ that a more
 “ favourable Prospect of Affairs seems to be opening by
 “ a Cessation of Arms for three Months : and begin to
 “ entertain good Hopes, of soon going out of their Bounds
 “ to discharge their Duty, both among the Christians and
 “ the Heathen in the Country ; though in the mean time
 “ they have found full Employment at home upon the
 “ Death of *Cæsar Pillow*, their *Portuguese* Schoolmaster ;
 “ who had been a faithful and very useful Servant to them
 “ in

“ in that Office, almost from the Beginning of that Mission : nor were they yet able to fix on another, alike ~~“ qualified as he was for his Place ; so that the greatest~~
 “ Burden of that School lays at present upon themselves.”

To these Accounts from their Missionaries the Society have nothing more to add ; but that they sent last Winter their usual Supplies of Stores, and Remittances in Silver, along with their Presents, and Answers to the several Letters they had then received. These went Freight-free in the Ships of the *East-India* Company, by the extraordinary Favour of the honourable Court of Directors, at a very pressing Juncture ; who are hereby requested to accept the sincere Thanks of the Society in public Testimony of their Obligations and Gratitude to them, for their readiest and best Offices in furthering their Designs, at all times.



Nº V.

An ABSTRACT of the Proceedings of
the SOCIETY for promoting *Christian*
Knowledge, for the Year 1754.

THE *Subscribing* and *Corresponding* Members of the
Society, in *Great Britain* and *Foreign Parts*, are
now upwards of Six Hundred; to which were added since
publishing the last Account, *Twenty nine* *Subscribing*, and
Fifteen *Corresponding* Members.

BOOKS and PAPERS presented to the SOCIETY.

- 175 Copies of the Reverend Mr Archdeacon Cobden's
Diffuasive from Popery. A Sermon preached be-
fore the King.
- 6 Copies of the Annual Account of the County Hof-
pital at *Winton*. A Present from the Governors.
- 6 Copies of the Annual Account of the Hospital at
Northampton. A Present from the Governors.
- 24 Copies of the Reverend Mr Plenderleath's Sermon,
Preached before the Society for *Promoting Chris-
tian Knowledge* in Scotland.
- 200 Farther Account of the Circulating Charity Schools
in *Wales*, from *Michaelmas* 1753, to *Michaelmas*
1754. A Present from Sir *John Thorold*, Bart.

411 Carried over.

20 Copies

411 Brought over.

52 Copies of a Book, intituled, *A clear and comprehensive View of the Being, Nature, and Attributes of God.*

A Present from a Person unknown.

20 Copies of a Sermon occasioned by the Death of Dr *Stratford*, late Commissary of *Richmond* in *Yorkshire*.

20 Copies of a Letter to a Priest of the Church of *Rome*, on the Subject of Image-Worship. A Present from the Executors.

12 Copies of a Sermon preached before the Governors of the *Middlesex* Hospital, by the Rev. Dr *Church*. A Present from the Doctor.

12 Copies of a Sermon preached before the Governors of the City of *London* Lying-in Hospital for Married Women, by the Reverend Mr *Dod*. A Present from the Governors.

1 Copy of Dr *Leland's* second Volume of his View of the principal Deistical Writers of the last and present Century. A Present from Dr *Wilson*.

6 Copies of a small Tract, intituled, *The Country Gentleman's Advice to his Neighbours*. A Present from Mr *Owen* the Publisher.

60 Copies of Mr *Leslie's* short Method with the Deists, with his Truth of Christianity demonstrated. A Present from *George Berkeley*, Esq;

6 Copies of the Reverend Mr *Adams's* Practical Lectures on the Church Catechism. A Present from the Author.

2 Copies of the Reverend Mr *Clement Ellis's* Necessity of serious Consideration and speedy Repentance. A Present from the Reverend Mr *Daubrie* of *Aldrich*.

12 Copies of the Annual Account of *St George's* Hospital. A Present from the Governors.

6 Copies of a Book, intituled, *The Intent and Propriety of the Scripture Miracles considered and explained*. A Present from the Reverend Dr *Owen*, Vicar of *Terling* in *Essex*.

620 Carried over.

25 Copies

620 Brought over.

25 Copies of a Tract, intituled, *Some short Instructions and Prayers for Persons of all Ages and Circumstances.* A Present from the Reverend Mr Perronet, Vicar of Shoreham in Kent.

50 Copies of the Reverend Mr Lobb's Affize Sermon. A Present from the Author.

1 Copy of a Book, intituled, *The Tremendous Sanction, or Doctrine of Endless Torments freely and impartially debated, &c.* A Present from the Author, the Reverend Mr Maud, Vicar of St Neot's, Huntingdonshire.

12 Copies of a Sermon preached before the Governors of the London Lying-in Hospital for Married Women, by the Reverend Mr Hallifax. A Present from the Governors.

24 Copies of the Account of the Rise, Progress, and State of the London Hospital from its first Institution. A Present from the Governors.

200 Copies of the Lord Bishop of Chester's Sermon preached before the Society Corresponding with the Incorporated Society in Dublin for promoting English Protestant Working Schools in Ireland. A Present from that Society.

500 Accounts of the *Proceedings, Success, and present Situation* of the Society for the Relief of those Protestants that fly into this Kingdom for Religion's Sake. A Present from that Society.

1432

BOOKS and PAPERS Bought or Printed by Order of the SOCIETY.

2000 Copies of the Reverend Mr Archdeacon Cabden's Sermon at the Anniversary Meeting of the Charity Children at Christ-Church, May 16, 1754.

2000 Account of the Origin and Designs of the Society, annexed to the said Sermon.

6000 Hymns for the Use of the Charity Children.

10000

PACKETS

PACKETS sent to Subscribing and Corresponding
Members.

- 438 Extraordinary Packets, from Half a Crown to Thirty
five Pounds nine Shillings and eight Pence.
587 General Packets, consisting of Books and small
Tracts, sent into the Society's Stores.
468 Packets at the Desire of several Members, on the
Terms of the Society, consisting of

1493

- 2685 Bibles in *English*.
14450 Bibles in the *Welsh* Language.
1555 Testaments in *English*. [in *Welsh*.
1175 Testaments with the Common Prayer Book
4158 Common Prayers in *English*.
624 Common Prayers in *Welsh*.
9163 Other Bound Books.
57315 Small Tracts stich'd.

In all — 91125



Casual BENEFACCTIONS to the General Designs
of the SOCIETY, from the 1st of August,
1754, to the 9th of September, 1755.

	A.	l.	s.	d.
FROM the Rev. Mr <i>Ault</i> , Vicar of <i>Arlsey</i> , <i>Bedfordshire</i> ,	1	1	0	
Rev. Mr <i>Adams</i> , Rector of <i>Wintringham</i> , <i>Lincolnshire</i> ,	—	10	6	
Rev. Mr <i>Asbcroft</i> , Rector of <i>Mepsal</i> , <i>Bedfordshire</i> ,	—	1	1	0
Rev. Dr <i>Aubery</i> , Archdeacon of <i>Wells</i> , at Admission,	—	2	2	0

	B.	l.	s.	d.
FROM the Rev. Mr <i>Basset</i> , Archdeacon of <i>Stow</i> , <i>Lin-</i>	}	1	1	0
<i>colnshire</i> ,		—	—	—
Ditto, a second Benefaction,	—	1	1	0
Rev. Mr <i>Beuzeville</i> , Minister of the <i>French Church</i> in	}	1	1	0
<i>Bristol</i> , at Admission, by the Rev. Mr <i>Moore</i> ,		—	—	—
<i>George Berkeley</i> , Esq; Student of <i>Christ-Church</i> , <i>Oxon</i> , at	}	3	12	0
Admission,		—	—	—
Mr <i>Benson</i> , for a Lady desiring to be unknown,	—	5	5	0
Mr <i>Blunt</i> of <i>Horsbam</i> in <i>Suffex</i> ,	—	3	12	0
Rev. Mr <i>Burrow</i> of <i>Chesterfield</i> ,	—	2	2	0
Ditto, for a Person desiring to be unknown,	—	5	5	0
Rev. Mr <i>Oliver Battely</i> , Rector of <i>Iron Acton</i> , <i>Glocestershire</i> ,	1	1	0	
<i>Bryan Blundell</i> , Esq; of <i>Liverpoole</i> , being the Overplus	}	1	9	8
of a Bill for Books,		—	—	—
Mrs <i>Eliz. Bettefworth</i> , by the Worshipful Dr <i>Bettefworth</i> ,	—	4	4	0
Rev. Mr <i>Baker</i> , Rector of <i>Kirby Cane</i> , <i>Norfolk</i> ,	—	1	1	0
Rev. Mr <i>Bouchery</i> , Vicar of <i>Swaffham</i> , <i>Norfolk</i> ,	—	1	1	0
Ditto, for a Person desiring to be unknown,	—	1	1	0

Carried over — 37 11 2

		l.	s.	d.
	Brought over —	37	11	2
From the Rev. Mr <i>Broughton</i> , for Mrs <i>M. G.</i>	— — —	1	1	0
Ditto, for the Rev. <i>T. G.</i>	— — —	1	1	0
Ditto, for a Clergyman in <i>Oxfordshire</i> , desiring to be unknown,	— — — } —	0	10	6

C.

FROM Mrs <i>Catmur</i> in <i>Fore-street</i> , <i>London</i> ,	—	1	1	0
Rev. Mr <i>Collins</i> , Vicar of <i>St Erith</i> , <i>Cornwal</i> ,	—	2	2	0
Rev. Mr <i>Cheyney</i> , Lecturer of <i>St Margaret Pattens</i> , for a Person desiring to be unknown,	— — — } —	1	1	0
Rev. Mr Professor <i>Chappelow</i> of <i>Cambridge</i> ,	—	1	1	0
Mrs <i>Ann Campbell</i> of <i>Broadway</i> , <i>Somersetshire</i> ,	— —	2	2	0
Ditto, for a Person desiring to be unknown,	— —	2	2	0
Rev. Mr <i>Cookson</i> of <i>Leeds</i> , <i>Yorkshire</i> , by <i>Thomas Micklethwait</i> , Esq;	— — — } —	1	1	0
<i>Samuel Clarke</i> , Esq; of <i>Great Ormond-street</i> ,	— —	5	5	0
Rev. Mr <i>Cranck</i> , Vicar of <i>St Clements</i> in <i>Cornwal</i> , at Admission,	— — — } —	1	1	0

D.

FROM Mr <i>William Daw</i> , for a Lady desiring to be unknown,	— — — } —	0	10	6
Rev. Mr <i>Thomas Drake</i> , Vicar of <i>Agmondesham</i> , <i>Bucks</i> , at Admission,	— — — } —	3	3	0
Rev. Dr <i>Dumaresq</i> , Chaplain to the <i>British</i> Factory at <i>St Petersburg</i> , by <i>John Thornton</i> , Esq;	— — — } —	2	2	0
Rev. Mr <i>Richard Dixon</i> of <i>Westminster</i> , at Admission,	—	1	1	0
Rev. Mr <i>Dalton</i> , Vicar of <i>South Scarle</i> , <i>Nottinghamshire</i> ,	—	0	10	6
Mr <i>Samuel Deykin</i> of <i>Barnsley</i> , <i>Yorkshire</i> ,	— — —	1	1	0
Ditto, a second Benefaction,	— — —	1	1	0
Rev. Mr <i>John Denne</i> , Minister of <i>Maidstone</i> in <i>Kent</i> , at Admission,	— — — } —	1	1	0
<i>Robert Denison</i> , Esq; of <i>Leeds</i> ,	— — —	1	1	0
Rev. Mr <i>Dormer</i> , Vicar of <i>Gosbeck</i> , <i>Suffolk</i> ,	— — —	1	1	0

K

Carried over — 69 11 8

Brought over — l. s. d.
69 11 8

E.

THE Legacy of Mr Thomas Ewesdin, late of Hitchin, }
Herts, by Mr William Ewisden, one of his Executors, } 20 0 0

F.

FROM Mr Ferrar, Hemp-Merchant on Snow-bill, by } 2 2 0
Dr Robinson, ————— }
Rev. Mr Francis Foort, Rector of Huntsham, Devon, — 1 1 0
Ditto, for a Lady desiring to be unknown, — 1 1 0
Mr Samuel Fullager of Maidstone in Kent, at Admission, — 1 1 0
Rev. Mr Fenwick, Rector of Hallaton, Leicestershire, — 2 2 0
Ditto, for Lady Palmer, ————— 1 1 0
Mrs Esther Palmer, ————— 1 1 0
Mrs Eleanor Palmer, ————— 0 10 6
Two Ladies desiring to be unknown, ————— 3 3 0
Two Gentlemen desiring to be unknown, ————— 2 2 0
Mrs Hardinge, ————— 1 1 0
Rev. Mr Peppin, ————— 1 1 0
Two Ladies desiring to be unknown, ————— 1 1 6
Mrs Carte, ————— 1 1 0
Mrs Bewicke, ————— 3 0 0
Charles Roberts, Esq; ————— 1 1 0
Rev. Mr Thomas Roberts, ————— 1 1 0
The Legacy of Mrs Elizabeth Fenwick, late Wife of }
the Rev. Mr Fenwick, ————— } 50 0 0

G.

FROM the Rev. Mr Gibson, Vicar of Biggleswade, Bed- }
fordshire, ————— } 0 10 6
Ditto, a second Benefaction, ————— 0 10 6
Daniel Gell, Esq; of Westminster, for a Person desiring }
to be unknown, ————— } 1 7 0
Rev. Mr Gooch, Prebendary of Ely, at Admission, — 1 1 0
Rev. Mr Garden of Slingsby, Yorkshire, ————— 1 1 0
Rev. Mr Gould, of Fairway, for a Society of Clergymen }
in Devon, ————— } 1 1 0

Carried over — 170 3 8

	<i>l.</i>	<i>s.</i>	<i>d.</i>
Brought over —	170	3	8
From the Rev. Dr <i>John Green</i> , Master of <i>Benet College</i> , and Regius Professor of Divinity in <i>Cambridge</i> , at Adm. }	2	2	0
Rev. Dr <i>Henry Goodall</i> , Prebendary of <i>Norwich</i> , at Ad- mission, — — — — — }	1	1	0
Rev. Mr <i>Gawthorpe</i> , Rector of <i>Ripley, Yorkshire</i> , —	1	1	0

H.

FROM Mr <i>William Hugessen</i> of <i>Wadham College, Oxon</i> , at Admission, — — — — — }	1	1	0
<i>Denis Farrar Hillersden</i> , Esq; of <i>Harden, Bedfordshire</i> , by the Lord Bishop of <i>Sodor and Man</i> , — — — — — }	2	2	0
Rev. Mr <i>Aubony Hosken</i> , Vicar of <i>Bodmin</i> in <i>Cornwal</i> , at Admission, — — — — — }	1	1	0
Rev. Dr <i>Hutchinson</i> of <i>Horsham</i> in <i>Suffex</i> , for a Person desiring to be unknown, — — — — — }	1	1	0
Ditto, for a Lady desiring to be unknown, — — — — — }	1	1	0
Rev. Mr <i>Hatfield</i> , Rector of <i>Litley, Herts</i> , — — — — — }	1	1	0
Rev. Mr <i>Thomas Howell</i> , Vicar of <i>Llandysfryog, Cardigan</i> - <i>shire</i> , at Admission, — — — — — }	1	1	0
Rev. Dr <i>Hildesley</i> , Vicar of <i>Hitchin, Herts</i> , now Lord Bishop of <i>Sodor and Man</i> , — — — — — }	1	1	0
Rev. Mr <i>Hutton</i> , Rector of <i>Maidsmorton, Bucks</i> , — — — — — }	1	1	0
Ditto, a second Benefaction, at Admission, — — — — — }	1	1	0
Rev. Mr <i>Hopton Haynes</i> , Rector of <i>Elmslet, Suffolk</i> , at Admission, — — — — — }	1	1	0
Rev. Dr <i>Hales</i> , Clerk of the Closet to Her Royal High- ness the Princess Dowager of <i>Wales</i> , — — — — — }	5	5	0
Rev. Mr <i>Brook Hextal</i> , Curate of <i>St Mary-le-Bow</i> , by the Rev. Mr <i>Berriman</i> , — — — — — }	1	1	0
The Legacy of Miss <i>Elizabeth Hill</i> , late of <i>Falmouth</i> in <i>Cornwal</i> , by the Rev. Mr <i>Humphrey Thomas</i> , — — — — — }	40	0	0
Rev. Mr <i>Haddon</i> of <i>Warrington, Lancashire</i> , for a Clergy- man desiring to be unknown, — — — — — }	5	0	0

I.

FROM Mr <i>John Jackson</i> , Esq; of <i>Great Queen-street, Lin-</i> <i>colns-Inn-fields</i> , for a Person desiring to be unknown, }	21	0	0
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l. s. d.
Brought over — 259 5 8

K.

FROM the Rev. Mr Knight, Vicar of <i>Fulham</i> , for a			
Clergyman desiring to be unknown, — —	1	1	0
Rev. Mr Kirshaw, Vicar of <i>Leeds, Yorkshire</i> , by Thomas			
Micklethwait, Esq; — — —	1	1	0
Anthony Keck, Esq; of <i>Twickenham</i> , at Admission, —	1	1	0

L.

FROM the Rev. Mr Luck of <i>Brighllingsea</i> , for a Person			
desiring to be unknown, — —	0	10	6
Rev. Mr Lunn, Minister of <i>Denton</i> in <i>Kent</i> , —	1	1	0
Mr Lodge of <i>Pallmall</i> , — — —	1	1	0
Charles Legh, Esq; of <i>Adlington, Cheshire</i> , by the Rev.			
Mr Swinton of <i>Knutsford</i> , — — —	2	2	0
Rev. Mr Long of <i>Finnere, Bucks</i> , for a Friend of the			
Society's desiring to be unknown, — —	2	2	0
Rev. Mr Robert Leman, Rector of <i>Ellough, Suffolk</i> , —	1	1	0
Sir William Lowther, Bart. at Admission, by Col. Hudson,	5	0	0

M.

FROM the Rev. Mr Masters, Fellow of <i>Benet College</i> ,			
<i>Cambridge</i> , by the Rev. Mr Archdeacon Denne, —	1	1	0
Rev. Mr Mocre, for <i>A. H. G.</i> — — — —	1	1	0
Miss Murfin, by the Rev. Mr Rowley of <i>Wentworth-</i>			
<i>Castle, Yorkshire</i> , — — —	1	1	0

N.

FROM Mrs Nourse, — — —	2	2	0
Rev. Mr Negus, Vicar of <i>Basingbourne, Cambridgehire</i> ,	0	10	6
Robert North, Esq; of <i>Scarborough</i> , by his Grace the			
Archbishop of <i>York</i> , — — —	2	2	0

O.

FROM the Rev. Dr Osborn of <i>Clifton, Bedfordshire</i> , —	1	1	0
Mrs Lucy Osborne of <i>Seething</i> , by the Rev. Mr Leman			
of <i>Kirstead, Norfolk</i> , — — —	2	2	0

1

Carried over — 286 6 8

l. s. d.
Brought over — 286 6 8

P.

FROM the Rev. Dr <i>Arthur Prime</i> , Rector of <i>Lezant</i> in } <i>Cornwal</i> , at Admission, — — —	2	2	0
Ditto, a second Benefaction, — — —	2	2	0
Rev. Mr <i>Parry</i> , Rector of <i>Shipston upon Stower</i> , <i>Worcestershire</i> , for a Lady desiring to be unknown, — } Mrs <i>Mary Peploe</i> , by Mr Chancellor <i>Peploe</i> , — —	1	1	0
Rev. Mr <i>Pages</i> of <i>Farmborough</i> , for a Person desiring to be unknown, — — — } Mr <i>Robert Peirson</i> of <i>Cripplegate</i> Parish, — — —	1	1	0
Rev. Mr Chancellor <i>Peploe</i> , at Admission, — —	1	1	0
Mrs <i>Francis Peirce</i> , by the Rev. Mr <i>Berriman</i> , — —	1	1	0
<i>Charles Pointz</i> , Esq; of <i>Christ-Church</i> , <i>Oxford</i> , at Admission, —	1	1	0

R.

FROM the Rev. Sir <i>Peter Rivers</i> , Bart. at Admission, —	1	1	0
Rev. Mr <i>John Rolleston</i> , Rector of <i>Aston</i> , <i>Derbyshire</i> , at Admission, — — — } Rev. Mr <i>Rogers</i> of <i>Warminster</i> , <i>Wilts</i> , by <i>John Ferrett</i> , Esq; —	1	1	0
Rev. Mr <i>Robinson</i> , Vicar of <i>Trinity Church</i> in <i>Hull</i> , —	0	10	6
Ditto, for a Lady desiring to be unknown, — —	1	1	0

S.

FROM the Rev. Mr <i>Swinton</i> , Minister of <i>Knutsford</i> , } <i>Cheshire</i> , — — — — —	1	1	0
<i>John Shapleigh</i> , Esq; of <i>New Court</i> , <i>Devon</i> , at Admission, by the Rev. Mr <i>Laskey</i> , — — — } Rev. Mr <i>Francis Southern</i> , Vicar of <i>Cardington</i> , <i>Salop</i> , —	1	1	0
Part of the Residue of the late Worshipful Dr <i>Stratford's</i> Personal Estate, bequeathed by his Will to Charitable Uses, paid by Mr <i>James Collinson</i> of <i>Lancaster</i> , one of the Doctor's Executors, — — — } Quarter Part of the Net Produce of Mr <i>Saywell's</i> Estate, late of <i>Willingham</i> in <i>Cambridgeshire</i> , from <i>Lady-day</i> 1749, to <i>Lady-day</i> 1754, — — —	50	0	0
Rev. Mr <i>Shute</i> , Vicar of <i>Olveston</i> , <i>Glocestershire</i> , — — —	125	8	1
	1	1	0

Carried over — 531 3 3

l. s. d.
Brought over — 53¹ 3 3

T.

FROM Samuel Torriano, Esq; for two Ladies desiring			
to be unknown, — — —	4	4	0
Sir John Thorold, Bart. for a Lady desiring to be unknown,	3	12	0
Rev. Mr Tanner, Vicar of Lowestoft, Suffolk, — —	2	0	0
Rev. Mr Taylor of Clifton, for a Person of the City of			
Bristol, desiring to be unknown, — — —	3	3	0
Rev. Dr Troughbear, Vicar of Carisbrook in the Isle of Wight,	1	1	0
The Gift of the Rev. Mr Richard Thomas, late Vicar of			
St Clements in Cornwall, by the Rev. Mr Humf. Thomas, }	5	5	0

W.

FROM the Rev. Mr Francis Welles, Minister of Prest-			
bury, Gloucestershire, at twice, — — —	2	2	0
Rev. Mr Thomas Welles, Rector of Cowley, Gloucestershire,	2	2	0
Rev. Mr Watson of Petworth in Sussex, for William			
P—b—y, Esq; — — —	9	10	6
Ditto, for a Clergyman desiring to be unknown, — —	0	10	6
Rev. Mr Ward of Kensington, for a Lady desiring to be			
unknown, — — —	1	1	0
The Right Reverend the Lord Bishop of Waterford, at			
Admission, — — —	4	4	0
Rev. Mr Warren, Rector of Leverington in the Isle of			
Ely, at Admission, — — —	1	1	0
William Wright, Esq; of Mottram Andrew, Cheshire, at			
Admission, — — —	2	2	0
Mr Edward Whinfield of New Windsor, Berks, at Ad-			
mission, by Mr Trevanion, — — —	1	1	0
Mr Wright of Bickton, Salop, — — —	1	1	0
Ditto, being the Overplus of a Bill for Books, — —	0	6	4

In all — 566 9 7

BENEFACTIONS

BENEFACTIONS *to the Protestant Mission in*
East-India, from the 1st of August, 1754,
to the 9th of September, 1755.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
FROM Mrs <i>Egerton</i> of <i>Great Ormond-street</i> , ———	1	1	0
A Clergyman desiring to be unknown, by the Rev. } Mr <i>Tanner</i> , Vicar of <i>Lowestoft</i> in <i>Suffolk</i> , — — —	10	0	0
A Person desiring to be unknown, by the Rev. Mr <i>Bourdillon</i> , —	1	1	0
Mrs <i>Bleau</i> of <i>Kensington</i> , to be laid out in Religious Books } and Tracts, — — — — —	25	0	0
Part of the Produce of a Legacy left to charitable Uses, } under the Direction of Sir <i>John Thorold</i> , Bart. — — —	5	5	0
Miss <i>Deners</i> , — — — — —	2	2	0
Rev. Mr <i>Adams</i> , Rector of <i>Wintringham</i> , <i>Lincolnshire</i> , —	0	10	6
<i>Peter Godfrey</i> , Esq; — — — — —	3	3	0
<i>Edmund Godfrey</i> , Esq; — — — — —	1	1	0
<i>Joseph Godfrey</i> , Esq; — — — — —	1	1	0
<i>Thomas Godfrey</i> , Esq; — — — — —	1	1	0
A Person desiring to be unknown, by Mr <i>Watts</i> , —	2	2	0
Mr <i>Thomas Marchant</i> of <i>Perching</i> , — — — — —	0	5	0
Mr <i>John Scrace</i> and others, — — — — —	0	8	0
Mr <i>John Haite</i> of <i>Betchworth</i> , <i>Surry</i> , — — — — —	0	7	6
<i>William Beaumont</i> Esq; of <i>Buckland</i> , by ditto, — — — — —	1	1	0
Several others, by ditto, — — — — —	0	9	6
These five last Benefactions were remitted by Mr <i>Richard</i> <i>Marchant</i> of <i>Edburton</i> in <i>Suffex</i> , a Member of the Society.			
Two Ladies desiring to be unknown, by a Gentleman in } <i>Bucks</i> , — — — — —	50	0	0

In all — 105 18 6

BENEFACTIONS

BENEFACTIONS *towards a New Impression of*
Welch Bibles, *from the 1st of August,*
1754, to the 9th of September, 1755.

	<i>l.</i>	<i>s.</i>	<i>d.</i>
FROM Lady Legard of Ganton, <i>Yorkshire,</i> ———	2	2	0
Rev. Mr Thomas Williams, Vicar of <i>Llanegwadd, Carmarthenshire,</i> ——— ——— ——— }	2	2	0
Rev. Mr Tanner, Vicar of <i>Lowestoft, Suffolk,</i> ———	3	0	0
A Lady at <i>Rochester</i> desiring to be unknown, by the Rev. Mr Archdeacon Denne, ——— ——— ——— }	1	1	0
Rev. Dr Lloyd, Dean of <i>Bangor,</i> being the Overplus of a Bill for a Packet of <i>Welch Bibles,</i> ——— ——— }	1	4	6
In all —	9	9	6

THE SOCIETY hereby desire all the foregoing BENEFAC-
TORS to their several Designs, to accept of their most
heartly Thanks.



N^o VI.**A LETTER** *sent to the Society's Members, concerning the Dispersing of the Welch Bibles.*

S I R,

THE SOCIETY for promoting *Christian Knowledge* having at length happily finished, by the Blessing of God, and the joint Contributions of worthy Benefactors, a Second Impression of 15000 *Welch Bibles* and *Common-Prayer Books*, besides a separate Edition of 5000 *New Testaments* and as many *Common-Prayer Books* for the Benefit of Schools and Servants, are considering how, and through whose Hands, they may order such a Distribution of them, as will diffuse the Good they hope to do thereby throughout the whole Principality of *Wales*. The SOCIETY have Reason to believe, from the Letters and Accounts that have been received, that even this Second Impression (large as it is) will fall short of the extraordinary and universal Demand that is made for it; and therefore they think themselves concerned, not only to prevent Abuses of every Kind in the Distribution, but also to take what Care they can that it be dispersed most prudently, usefully, and extensively, and with a particular Regard to the Families of the Poor. To which End, they are come to this general Resolution, That they will have, without respect of Persons, a due Regard not only to the Extent of each Diocese, but likewise to the Number and Circumstances of its *Welch* Inhabitants. Accordingly, we have it

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in Command from the SOCIETY to desire of their own Members, and of every one else that shall be any-wise intrusted with such a Distribution, that they will do it in the most prudent and faithful Manner, distinguishing each Parish, nay each Family, if it may be, wherein they distribute the Books; and being careful, that though they have not the Plenty they could wish, there may be still no such Scarcity, but that each single Family may be benefited, without doing a Prejudice to others, who may stand in equal Need of the same Blessing, and are known to be no less willing to use it religiously: It being both the Intention and Desire of the SOCIETY, to supply all their Wants, at least in such equal Proportions as this Impression will allow of. We are farther to acquaint you, That the SOCIETY are come to a Determination to send only *One Half* of the Number of Bibles allotted to each Member at present; and that they require Certificates how These have been disposed of, as also Remittances for the said Packets, before they will give Orders for a second Distribution. The SOCIETY hope, that the Distributors will be content to receive the Bibles in such Proportions, under this Assurance, that they will be equally dealt with in their several Packets, till the whole Number the SOCIETY have allotted to each of them be compleated and sent.

The Price of each Bible with a Common-Prayer Book, will be no more, bound together, than *Three Shillings and Sixpence*; of a New Testament and Common-Prayer Book bound together, *Two Shillings*; of the Prayer Book alone, *One Shilling and Sixpence*; Carriage included: So that whatever the Distributors shall pay on this Account, will be deducted out of their Remittances for Packets, which they are desired to make with Dispatch. We have nothing more to add, but that the SOCIETY do, in the strongest Terms, desire it of their Members and others who may be concerned in the Distribution of the Bibles, &c. that they will guard most diligently and carefully against their being sold at a higher Price than the SOCIETY have

have set upon them, or falling into the Hands of such as would make Merchandise of the Word of G O D.

We are,

S I R,

Your very humble Servants,

Bartlett's-Buildings,
April 2, 1754.

T. Broughton, } Secretaries.
W. Watts, }

ALL such Persons as are disposed to encourage this charitable and Christian Design, are humbly requested to pay or remit their several Contributions, from Time to Time, to the TREASURERS of the said SOCIETY, or to any of the following Persons, who have kindly engaged to receive them.

Reverend Mr Archdeacon Denne, Rector of
Lambeth, } Treasurers to
Mr Francis Gosling, Banker, *Fleet-street,* } the SOCIETY.
Henry Hoare, Esq; *Fleet-street,* }
Reverend Dr Thomas Wilson, Prebendary of St Peter's,
Westminster.
Reverend Dr Stephen Hales, at *Teddington in Middlesex.*
Sir John Thorold Bart. at *Cranwell, Lincolnshire.*
Sir Joseph Hankey, Banker, in *Fenchurch-street.*
Dr Hartley, at *Bath.*
Reverend Mr Tucker, Rector of St Stephen's in *Bristol.*
And the Secretaries, at the SOCIETY's House in
Bartlett's-Buildings, Holborn.

THE proper FORM by which any Benefaction may be given to the Designs of the Society, to prevent any Doubt or Mistake, is as follows :

ITEM, I A. B. do hereby give and bequeath unto
C. D. of _____ and E. F. of _____
the Sum of _____

to be raised and paid by and out of all my ready Money, Plate, Goods, and Personal Effects, which by Law I may, or can charge with the Payment of the same, (and not out of any Part of my Lands, Tenements, or Hereditaments) upon Trust, and to the Intent that they, or either of them, do pay the same to the Treasurer or Treasurers for the Time being, of a Voluntary Society, commonly called or known by the Name of, **The Society for promoting Christian Knowledge**, which first met about the latter end of the Year 1698; and now do, or lately did, hold their Weekly Meetings at their House in Bartlet's Buildings, Holborn: Which said Sum of _____

I desire may be applied towards carrying on the Charitable Designs of the said Society.

N. B. The Variation in this Form of a LEGACY from that formerly printed, is made necessary, on Account of some late unhappy Mistakes in Wills; by which some Legacies have been lost to the Society, and the good Intentions of the Testators have been entirely defeated; because the Sums bequeathed to the Society have been ordered to be raised, or paid out of Lands, or real Estates, which is not now permitted by Law.

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✍ If the Benefactor is pleased to restrain his Charity to any particular Branch of the SOCIETY'S Designs, he may add, either in Great Britain, Palestine, or the East-Indies.

LIST OF THE BISHOPS, DEANS, &c.

Who have Preached at the
Yearly Meeting of the CHILDREN Educated
in the CHARITY SCHOOLS, in and about the
Cities of *London* and *Westminster*.

Anno

1704. **T**HE Reverend Dr *Willis*, Dean of *Lincoln*.

1705. The Reverend Dr *Stanbope*, Dean of *Canterbury*.

1706. The Reverend Dr *Kennet*, Archdeacon of *Huntingdon*.

1707. The Reverend Dr *Gastrell*, Canon of *Christ-Church*.

1708. The Reverend Dr *Moss*.

1709. The Reverend Dr *Bradford*.

1710. The Reverend Dr *Smalridge*.

1711. The Reverend Dr *Snape*.

1712. The Reverend and Right Honourable *George Lord Willoughby de Broke*.

1713. The Lord Bishop of *Chester*, Sir *William Darwes*.

1714. The Lord Bishop of *London*, Dr *Robinson*.

1715. The Lord Bishop of *Lincoln*, Dr *Wake*.

1716.

- 1716. The Lord Bishop of *Lincoln*, Dr *Gibson*.
- 1717. The Lord Bishop of *Salisbury*, Dr *Talbot*.
- 1718. The Reverend Dr *Lupton*, Prebendary of *Durham*.
- 1719. The Reverend Dr *Sherlock*, Dean of *Chichester*.
- 1720. The Reverend Dr *Knight*.
- 1721. The Reverend Dr *Marshall*.
- 1722. The Lord Bishop of *Bristol*, Dr *Boulter*.
- 1723. The Reverend Dr *Waterland*, Master of *Magdalen College, Cambridge*.
- 1724. The Lord Bishop of *Sodor and Man*, Dr *Wilson*.
- 1725. The Reverend Dr *Berriman*.
- 1726. The Reverend Dr *Mangey*, Prebendary of *Durham*.
- 1727. The Reverend Dr *Watson*.
- 1728. The Reverend Dr *Talden*, Prebendary of *Chulmeigh, Devon*.
- 1729. The Reverend Dr *Rogers*.
- 1730. The Lord Bishop of *Chester*, Dr *Peploe*.
- 1731. The Lord Bishop of *Glocester*, Dr *Wilcox*.
- 1732. The Reverend Dr *Stebbing*.
- 1733. The Lord Bishop of *Peterborough*, Dr *Clavering*.
- 1734. The Reverend Dr *Heylyn*.
- 1735. The Reverend Dr *Pearce*.
- 1736. The Reverend Dr *Denne*, Archdeacon of *Rockester*.
- 1737. The Reverend Dr *Thomas*.
- 1738. The Reverend Dr *Conybeare*, Dean of *Christ-Church, Oxon*.
- 1739. The Lord Bishop of *St Davids*, Dr *Clagett*.
- 1740. The Reverend Dr *Thomas*, Dean of *Peterborough*.
- 1741. The Lord Bishop of *St Asaph*, Dr *Maddox*.
- 1742. The Reverend Dr *Trapp*.
- 1743. The Lord Bishop of *Oxford*, Dr *Secker*.
- 1744. The Lord Bishop of *Bangor*, Dr *Hutton*.
- 1745. The Lord Bishop of *Bristol*, Dr *Butler*.
- 1746. The Reverend Dr *Lavington*, Residentiary of *St Paul's*.
- 1747. The Lord Bishop of *St Davids*, Dr *Trevor*.
- 1748. The Reverend Dr *Bearcroft*.
- 1749. The Reverend Mr *Squire*, Archdeacon of *Bath*.
- 1750.

1750. The Reverend Mr *Yardley*, Archdeacon of *Cardigan*.

1751. The Reverend Dr *Church*, Prebendary of *St Paul's*.

1752. The Reverend Dr *Chapman*, Archdeacon of *Sudbury*.

1753. The Lord Bishop of *St Asaph*, Dr *Drummond*.

1754. The Reverend Dr *Cobden*, Archdeacon of *London*.

1755. The Lord Bishop of *Norwich*, Dr *Hayter*.

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And the Author has therefore carefully avoided all unnecessary, as being too apt
to mislead the Minds of both Lawyers and Laymen, and has it from their attend-
ing to read, and passing the important Doctrines of our Holy Religion. Had this
little Book been intended for the Use of Ministers only, there I think might have been
omitted. But when one sees, even among the Ministers of all Protestant Churches,
who, with respect to the Knowledge of Scripture, are not much better than Heathens;
who know little of a Saint and Saviour, and the Excellency of being governed by
the Laws of the Gospel; Upon these momental Considerations, the Author thought
proper to add many Things, which, though the blessing of Almighty God, might
be of use to such as are called such miserable and unenlighten'd People.

The Book is translated by a good Hand into French, and is now printed in Ger-
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Charge of Cloathing a BOY, with Yorkshire Cloth, or blue Kersey.

	<i>l</i>	<i>s.</i>	<i>d.</i>
A Boy's Suit	0	11	6
A Shirt of Doulas's Cloth	0	1	10
A Pair of Stockings	0	0	10
A Pair of Wash-Leather Gloves	0	0	7
A Knit Cap, with Tuft and String, of any Colour,	0	0	9
A Band,	0	0	3
A Pair of Buckles	0	0	1
A Pair of Shoes	0	2	7
The Total	0	18	5

The Charge of Cloathing a GIRL.

A Gown and Petticoat,	0	8	0
A Coif and Band of fine Ghenting	0	1	0
A Shift of Doulas's Cloth	0	1	10
A White, Blue, or Checquer'd Apron	0	1	0
A Pair of Leather Bodice and Stomacher, 2s. 10d. or	0	2	8
A Pair of Woollen Stockings	0	0	10
A Pair of Shoes	0	2	4
A Pair of Buckles	0	0	1
A Pair of Wash-Leather Gloves	0	0	7
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One Shirt Dowlas	—	—	0	3	0
One Pair of Hose	—	—	0	1	2
One Pair of Shoes	—	—	0	4	6
The Total			1	6	8

W O M E N.			l.	s.	d.
ONE Gown and Petticoat,	—	—	0	14	0
One Shift Dowlas	—	—	0	3	0
One Cap	—	—	0	0	10
One Pair of Hose	—	—	0	1	0
One Pair of Shoes	—	—	0	2	8
One Pair of Bodice and Stomacher	—	—	0	3	10
One Check'd Apron	—	—	0	1	4
The Total			1	6	8

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